

THE PRACTISE OF

Chymicall, and Hermeti-

*call Physicke, for the preservation
of health.*

WRITTEN IN LATIN

By Iosephus Quercitanus, Doctor of
Physicke

And Translated into English by
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TO THE RIGHT HONORABLE, SIR
Charles Blunt, Earle of *Devonshire*, L. *Mounsey*, Lieu-
tenant general of *Ireland*, M. of the Ordinance, Go-
vernour and Capitaine General of the Towne and
Garison of *Portsmouth*, and the Ile of *Portsey*,
Knights of the noble Order of the Gar-
ter, and one of his Maiesties most
honourable priuie Councill.



I may seeme (Right Honorable) an
admirable and new *Paradox*, that
Alchymie should haue concurrence
and antiquitie with *Theologie*, the
one seeming meeke *Humane*, and
the other *Diuine*. And yet *Moses*,
that auncient Theologue, descri-
bing & expressing the most wonderfull Architecture
of this great world, tels vs that the *Spirit of God moued* *Genesis. 1. 2.*
on the water: which was an indigested Chaos or
mass created before by God, with confused Earth in
the same: yet, by his *Alchymicall* Extraction, Sepera-
tion, Sublimation, and Coniunction, so ordered and
enioyned againe, as they are manifestly seene a part
sundered: in Earth, Fyer included, (which is a
third Element) and Ayre, (a fourth) in Water, how-
beit inuisibly. Of which foure Elements, two are fix-
ed, as earth and fire: and two volatil, as water & ayre.
That spiritual Motion of the first mouer, God, hath
inspired al the creatures of this vniuersal world, with
that spirit of Life (which may truely be called the spi-
rit of the world) which naturally moueth, and secretly
acteth in all creatures, giuing them existence in three, *Eccle. 3. 19.*
as wit, salt, sulphure, and Mercury, in one *Hypostasis*.
Mercurie congealing Sulphur, & sulphur Mercurie,
either of them being without their Salt, the chiefest
element by whose helpe Nature bringeth forth al vege-
table, Minerals, & Animals. So that of these 3. whatso-

Acts 17.

28.

1. Thess. 5. 23

Heb. 4. 12.

Gen. 1. 16.

Wisd. 11. 17

ever is in Nature, hath his original, & is compounded of them, and so mingled with the 4. Elements, that they make one body. Therefore this Divine *Halchymie*, through the operation of the spirit (without the which the elemental & material Character, letter, and forme, profiteth not) was the beginning of Time, & of Terrestrial existence, by which all things live, moue, and haue their being, consisting of body, soule, & spirit, whether they be vegetals, minerals, or animals: reseruing only this difference, that the soules of men & angels are reasonable & immortal, according to the Image of God himself, & the sensuall (as beasts and such like) not so.

Moreover, as the omnipotent God, hath in the beginning, by his diuine wisdom, created the things of the heuens & earth, in weight, number, & measure, depending vpon most wonderfull proportion & harmony, to serue the time which he hath appointed: so in the fulnesse & last period of time (which approacheth fast on) the 4. Elements (whereof all creatures consist) hauing in euery of the 2. other Elements, the one putrifying and combustible, the other eternal & incombustible, as the heaven, shall by Gods *Halchymie* be metamorphosed and changed: For the combustible hauing in them a corrupt stinking seces, or drossie matter, which maketh the subject to corruption, shal in that great & generall

2. Pet. 3. 10.

13.

Apoc. 21. 5.

refining day, be purged through fire: And then God wil make new Heauens and a new Earth, and bring all things to a christalline cleernes, & wil also make the 4. Elements perfect, simple, & fixed in themselves, that all things may be reduced to a *Quintessence of Eternitie*.

Thus (right Honourable) you see a *Paradox*, no *Paradox*, & a *Hieroglyphick* plainly disciphered, For *Halchymie* tradeth not alone with transmutation of metals (as ignorant vulgar thinke: which error hath made them distaste that noble Science) but shee hath also a chyrurgical hand in the anatomizing of euery mesen-

teriall

veriall veine of whole nature Gods created hand-
maid, to conceive and bring forth his Creatures. For
it is proper to God alone to create something of no-
thing: but it is natures taske to forme that which he
hath created.

Wherefore if the foole which hath in his hart said, *Psal. 14. 1.*
There is no God, will put away the mist of ignorance
and infidelitie, and behold the power and wisdom
of God in his creatures, manifested more particular-
ly, and inwardly by the Art of *Malebymie*, imitating na-
ture in seperating from one substance, be it Vegetall,
Mineral, or Animal, these three, Salt, Sulphur, and
Mercurie, that by that mystery, as in glasse, discern the
holy and most glorious Trinitie, in the Vnitie of one
Hypostasis Divine. For the inuisible things of God *Rom. 1. 20.*
(saith the Apostle) that is, his eternal power and God-
head, are scene by the creation of the world, being
considered in his workes. This Philosophy therefore *Col. 2. 8.*
(my good lord) is not of that kind which tendeth to
vanity and deceit, but rather to profit and to edificati-
on, inducing first the knowledge of God, & secondly
the way to find out true medicine in his creatures.

Plato saith, that Philosophy is the imitating of God,
so far forth as man is able: that we may knowe God
more and more, vntill we behold him face to face, in
the kingdome of heauen. So that the scope of Phylo-
sophy, is to seeke to glorifie God in his wonderfull
workes: to teach a man how to liue well, and to be cha-
ritably affected in helping our neighbour. This Phi- *Gen. 30. 37.*
losophy natural, both speculative & actiue, is not only *Iob. 9. & 26.*
to be found in the volume of nature, but also in the sa- *Eccl. 1. 1. & 37.*
cred Scriptures as in *Genesis*, in the booke of *Iob*, in the *38. 39.*
Psalmes, in *Syrach*, and in other places.

In the knowledge of this Philosophy, God made Ja-
cob to exceed all the kings & Philosophers that were
in

2. Cron. 9.2
Mat. 12.4.

in the world, whereby the Queene of Sheba was allu-
red to take a long Iourney, to make an experiment of
that wisedome, whereof she had heard so great fame;
and found it by effect farre greater.

Anaxagoras a noble gentleman, but more noble in
wisedome and vertue; *Critias*, *Anaxagoras*, with many o-
thers, contemned the pleasures of the world, and gave
themselves to the studie of naturall Philosophie. Philo-
sophers haue brought more profit to the world then
did *Ceres*, who invented the increase of corne & grain;
then did *Bacchus*, that found out the use of wine; then
did *Heracles*, which riddeth the world of monsters; for
these things belong to the maintenance of bodily life
and pleasure; but Philosophie instructeth and nourisheth
the soule it selfe.

This philosophy together with the most rare, excel-
lent & healthful Physicke linked together in grounds, and
vpholden by daily experience, the very nature of nature
medicine, & the quintessence of marrow it selfe, I most
humbly present vnto your honour, hands, as a token
of prife, to procure and preserve health, which *Antiochus*
the sonne of *Antiochus* valued at so high a rate,
that he gave to *Erasistratus*, a noble Physitian, an hun-
dred talents for the curing of *Antiochus*.

My labour herein, be it but as the apple which *Adam*
gave to beautiful *Eve*, to make him and his
amorous affection; yet being rendered with no lesse
good will, in all humilitie I beseech your honour to ac-
cept: heartily wishing that as you are a principall pillar
of this Commonwealth, so you may be a means to pre-
serve you in health with long life, to your continued
good (as heretofore) and to Gods glorie.

Thus craving pardon for my bold conceits, I thus
resolue to be,

Your Loyalty, Honour, and Affection
command, right humbly T. Timme.



THE FORESPEECH TO the Reader.



Albeit the profession of *Christianity* standeth vpon the infallible foundation of Gods Word; yet among *Divines*, there have risen diuers opinions and Sects. Among the *Heathen* people, were *Platonic*, *Socratic*, *Pythagoric*, and *Aristotelic*: beside the false worship of *Turkes*, *Africans*, *Arabs*, *Persians*, *Cathians*, and *Indians*. Among *Christians*, there are *Papists* and *Protestants*. The *Papists*, which call themselves *Catholiques*, haue diuided themselves into *Dominicans*, *Franciscans*, *Jesuits*, *Seminaries*, *Seculars*, *Scotts*, *Tomists*, *Oceanists*, &c. Among *Protestants*, haue sprung vp, *Anabaptists*, *Fanaticks*, and *Brownists*.

As in *Diuine*, so in *Humane Sciences* speculation grounded only vpon probable coniectures, there hath risen also among the Professors thereof, diuers and contrary opinions, & Sectaries. Among the *Philosophers*, were *Stoicks*, *Peripateticks*, *Platonists*, *Cynicks*, and *Epicures*. Among *Physicians*, there are *Empiricks*, *Dogmaticks*, *Methodists*, or *Abstrusists*, and *Paracelsians*.

The more part of these, plunged in humane error, & misled by carnal respects, as singularitie, enuie, pride and ambition, hath dissented from others of sound and vpright judgement. But some of these, aspiring at perfection, and hauing the advantage of succession and other helpers, haue by Time procreated a plaine and naked truth. For this latter Age of the world, abounding in all manner of Learning, & with men of mature and pregnant wits, haue greatly enlarged, illustrated,

The fore-speech to the Reader.

ted, and refined all Artes and Sciences.

If Therefore *Enchiridion* diligence, which first found out the course of the Moone: If *Amphion* Musical brayne, which first conceived Harmonie: If *Apollonius* *Memphitis*, whose industrie first described the Anatomie of mans body: If *Cyren*, which first discerned the vertue of Hearbes, and taught *Esculapion* Physicke: If *Hermes Trismegistus*, the first that reached & attained the *Ethereal* and *Quintessential* Physick: If (I say) these, and many others, in their rare inuentions, haue deserved singular commendation: then *Hippocrates*, *Galen*, *Diocorides*, *Valerius Cordus*, *Paracelsus*, learned *Quersusanus*, & others moe, which haue added any thing to the enlarging and perfecting of that noble Science of *Physicke*, are to be embraced and honoured, albeit they agree not together in opinion, for that they all by their labours haue sought the good of mankind. Honour therefore the *Physician* (saith Iesus Syrach) for the Lord hath created him, and giuen men knowledge, that he might be glorified in his wonderful works.

Eccle. 38.

But some Readers of their works, not carrying this moderation, like *Midus*, preferre him before *Apollo*, condemning Chymicall Physicke, Alchymie, and the Spagericke Art, as too curious, dangerous, and desperate to bee dealt withall. Alleaging also (which is too true) that many *Alchymists* are notable Sophysticators and deceiuers.

The meaning of some, by these and such like pretences, is nothing else, but like bad and vnskillfull *Herborists*, to sowe *Ruikes*, and to weede *Endius*. Yet let such carpers know, that the abuse of Art doth not abrogate the right vse thereof. For as if the tree be blasted that blossomes, the fault is in the winde, & not in the roote: so the fault is not to be ascribed to Arte, which is not in Aite, but the Artificer which is unworthy the name. And in very deed, it were to be wished, for common vtillities sake, that all such cozoners and deceiuers might be banished out of *Citie* and *Country*, and from all societie of honest men, which without lawfull allowance, take vpon them such professing and practise: or at the least, that they might be restrained, that through their leaudnes, that art be not disgraced, which the ancients did not let to call

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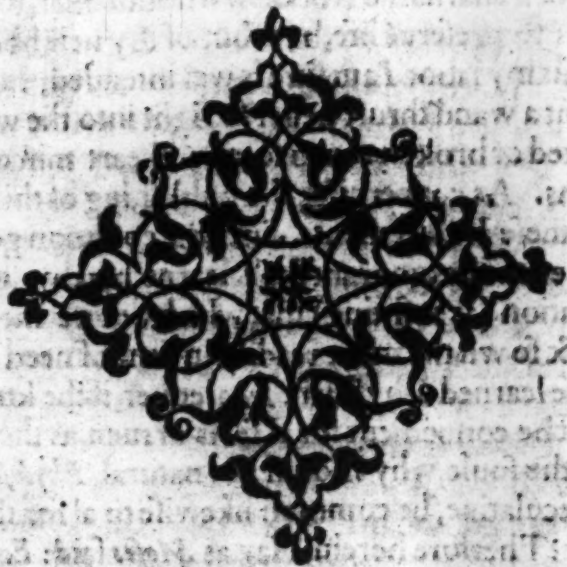
call *Holy*. And for my part, I doubt not, but that one *Asclepius* or other, will recompence me with Balme, and say that I am out of my element, in that I being a professed Diuine, should take vpon me to meddle with Physicke, & to publish that in the vulgar tongue, which was more fit to be in the Latine, as I found it.

To this I answer, that a generalitie in humane learning, be- seemeth a Diuine: and of all Sciences none more futable to profelsion than Physick, as I could easily proue by many rea- sons. And therefore the wisdom of Christ appointed the my- racles, wrought by himself & his Apostles, to consist chiefly in healing corporal infirmities. *S. Luke* was both a professed Physitian, & an Euangelist. It cannot be but a commendable labour, & a charitable worke in whomsoever, to seeke by good means to preserue life, be it but of thy neighbors Oxe, *Luke 14.* or Ass: This my labor I am sure is wel intended, howsoever *verse 5.* construed. But a wand thrust neuer so right into the water, see- meth crooked or broken: even so a bad heart misconceiueth good actions. As concerning the publishing of this in Eng- lish, I haue these Inducements. First, the common good of all men. For euen the ignorant shall learne hereby, to haue in high reputation (as is fitting) that which before they vnder- stood not, & so wil the more readily in time of need haue re- course to the learned Physitian. Moreover, if the knowledge of holy writ be conuenient for al sorts of men, as the Physick proper for the soule, why should not natural *Physiophy*, and Physick speculative, be common likewise to al for the health of the body? Therefore herein, I say as *Moses* said: *Enuist thou* *Num, 11.29.* *for me? I would all the Lords people were Prophets.* So I wish, that all which are capable, had the true speculative knowledge of Physick. Then should *Physick* and *Physiophy*, not only haue a more great and general esteeme, but also euery meane Apo- thecarie, the Physitians left hand, should wel vnderstand how to Elixerate, which is greatly to be wished.

As for the time which I haue spent herein, it is my gaine: happily extracted from idle time, whereas otherwise for my recreation, I might vnfortunately haue done nothing: and yet haue not neglected my pastorall function.

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If therefore (courtous Reader) by this my painfull pleasure, thou mayest procure to thy selfe, but one scruple of knowledge more than before thou haddest, and in time of neede, one dramme of health, it is that which I seeke, wishing thee thy full contentment in all the gifts and graces of God, to thy further profite, and to Gods glorie: to whose protection, I now leaue thee.



THE



THE FIRST BOOKE OF THE PRACTISE of Chymicall Physicke.

CHAP. I.



Not only Hypocrates, but also all other famous Philosophers which have succeeded him, have received their most principall grounds of Physicke & Philosophy, from the Egyptians. For the Egyptians had a most singular knowledge of Astronomy and of the celestiall courses, together with the vniuersal Science of the Mathematickes, and of such like Sciences. But the more generall knowledge of all Sciences, is by Strabo ascribed, before all others, to that admirable Hermes Trimegistus: as doth also Diodorus Siculus, who affirmeth, that the Egyptians were the first inventors of Sciences, taking their originall and infallible grounds from the same Hermes, or Mercury: whose vaine monuments are to be seen at this day.

From this ancient Author Hermes, which liued in the first worldes, hath spring up all our Practicall Philosophers and Physicians, whose traditions, haue bene receiued and imbraced, not onely of all sorts of learned men in all countries; but also by the most noble and famous Princes and Kings, both Greeks, Arabians, and Latines.

Yet it must be confessed, that the most ancient learned Philosophers, neither haue nor could helpe such a generall knowledge, wherein there was not something wanting, and whereof themselves were not ignorant.

The practise of

For (to be the words of learned Guido) the ancients carried down the knowers of their great and lofty Opinions, by whose influence we behold, not onely those things which they saw, but many other miseries also, which they saw not. For no man is so foolish as to imagine that those first teachers of Physicke had attained to the exact & perfect knowledge of Medicine, or of any other Science: which Hypocrates himselfe acknowledged in his Epistle to Democritus.

The same Hypocrates, howsoever other wise singularly learned, and of all learned men for his monuments of Medicine, to be had in great reputation and reverence; yet hath bewrayed his ignorance in mineralls, and metalline miseries: as appeareth in his booke of Simp. where he intreating of Quick-silver, affirmeth that he neuer made tryall thereof, neither inwardly taken, nor outwardly applyed: bewraying his error in thinking that Hydrargyre, & Quick-silver, were two several things: supposing that it was a medicine of Silver dissolved into water, like unto potable golde.

Hereby (I say) he hath bewrayed his ignorance in metalline substance, in that he knew not Hydrargyre, and Quick-silver to be all one. All hereof neuer any man doubted, except he were so addicted to his teacher, that he would say black is white, because his master saith so, which none of meane wit will do.

For as we thinke them worthy of blame, which with many sound phantasies & hopes, do go about to burge & cover the errors of the reverend fathers & ancients, as do many Complainers and censors, under the name and profession of Paracelsians: who also, do too stiffly and falsely ascribe to Paracelsus, as to the only author, the knowledge of hidden things & causes, the finding out of mysteries, & the true preparation of all remedies and medicines: so in like manner they are to be reprehended which hold it sufficient, so as they follow of Galen without all reason, and affirme that he was ignorant of nothing, and that he came to the full knowledge of Medicine.

It is therefore well said of a learned & well experienced lawyer that it is a token of great rashnes, for wise men, either at the first to subscribe to error, or to submit that which might please.

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pleas; moderated with a temperate resolution. And yet learned men against all truth, do sometimes barke against ancient writers, thinking it great honour and praise unto them, if they be able in any sort to contend with their greatnesse.

Those Philosophers which have written of Chymistrie, have to maintaine their Science, Nature, Arte, and Experience: by ancient practise received from the Hebrews, Chaldees, Aegyptians, Persians, Greekes, Latines, and Arabians. This Science therefore is not grounded (as some suppose) upon aaine an imaginarie speculation, but is found most certaine and infallible to the procuring of health, and length of dayes to many, by the goodnesse of Almighty God.

Neither hath this Science onely affected, common extractions of oyles and waters, by ordinary Distillations, (as many Emperors doe imagine) but also most precious Elipses & Confections, much labourred, circulated, and wrought, by digestious concoctions, and fermentations, by the meanes whereof all impure and corrupt matter is selected and separated, the evil quality corrected & amended, & that which is bitter, is made sweet. Without the which operations, our bread, beere, & wine, the ordinary and most principal meanes of our nourishment, become hurtful & pernicious unto vs. For if we should eat raine wheate, or boyled onely in water: what & how many diseases would grow in vs? For this cause we separate the pure from the impure, that they may be profitable for vs, as the meale from the bran, the which meale or flower we mixe with water, we leaven and bake, whereof ariseth a great magistery, namely bread, fit for nourishment: and by his artifice, apt to passe and turne into our flesh in the cooking whereof, it shal be but a little error, it will not be so pleasing to the tast, nor so fitting to nourishment, as is to be seen in bread, either ill leasoned, or not wel baked: the which we rectifie through these defaults.

The like practise & worke is to be used in wines, if we desire to have them fitte for our use. For the pure must be separated from the impure, by boylings, digestions, and fermentations, separating from the kernells and skinner, the liquor of the grapes, that it may be brought into pure wine.

The praeface of

This done, and bring put into vessels: it worketh the two se-
parations, fermentations, digestions, and purgations, separa-
ting the dregges and lees from the pure substance of the wine;
the which so separated, it be commonly fine and cleare, and is fit
to be drunke for nourishment: Whereas otherwise taken
with the lees & not fined, it breedeth collicke, fluxes, the stone,
paine in the head, and great such like diseases.

Chymists therefore imitating nature in these kind of work-
ings, and have learned thereof by experience, finding by effect in
natures worke, that if common & ordinary meates & drincks
unprepared, unseasoned, & rude, cannot be taken into our bo-
dies without perill, then Physicians, and Apothecaries, ought
to prepare, separate & purge those simples which they shall use
for medicine, by arte separating the crasse impurity, that they
may not be more hurtful to the weak and sick, then profitable.

If Hypocrates or Galen himselfe, were now againe alive,
they would exceedingly reioyce to see art so enlarged & augmen-
ted by so great and noble addition, and would patronize and
upholde with their stone hands, that which was hidden from
the old fathers in former ages: and relecting many of those
things, which before pleased them, yielding to reason and ex-
perience, would gladly embrace the new. For it is evident by
their writings, how uncertaine and doubtful they be in many
things, by reason of the weaknesse of the foundation where-
on they have builded: Whose buildings notwithstanding, ve-
terly to overthrow, no wise and modest Philosopher will goe
about, but will rather endeavour to uphold them, that posterity
may well and assuredly knowe that we were not barren, but
ordned with the same wit that they had, and that our mindes
were seasoned with that more noble salt. The which shall ap-
peare, if not relecting the writings of our elders, we shall in-
rich and adorne them with newe inventions.

For artes come by tradition, and are delivered as it were
from hand to hand, and every one adorneth his arte with new
inventions, according as he excelleth others in venterie of
wit. And albeit, it may be said, that it is an easie matter to adde

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to that which is intended, yet both the ingredients, and also the
augmentation, are to be continually increased.

CHAP. II.



Here are those principall things mixed in
every naturall booke: to wit, Salte, Sul-
phur, and Mercurie. These are the be-
ginnings of all naturall things. But
he, from whom all things have their be-
ginning is GOD, vpon whose all
things do depend, he himselfe substi-
tuting by himselfe, and taking the origi-
nall of his Essence from no other, and is therefore the first and
efficient cause of all things.

From his first beginning, proceedeth Nature, as the se-
cond beginning, made by GOD himselfe through the po-
wer of his word. This Nature, next vnder God, ought to
be religiously esteemed, thought of, enquired, and searched for.
The knowledge hereof is very necessary, and will be no lesse
profitable: the searche and ransacking thereof will be sweete
and pleasing. The profite which cometh hereby, appeareth
in this, that the knowledge of all things which consist thereof,
and wherof they borrow their name and are called naturall
things, proceedeth herehence, whether they bee subject to our
sences, or above our sences. Herevpon great Philosophers,
both Christians and Ethnicks, have bene moued to make the
signification of the name of Nature, to fitte and serue almost
all things. Inasmuch that Aristotle himselfe, in that division
which he maketh of Nature, dividing the same into the first
and second Nature, and speaking of the first, he calleth it *Naturam Naturantem*. Naturing nature, by which he meaneth
God. So in like manner Zeno, a Prince of Stoikes, o-
penly taught, that Nature was no other thing then God.
Wherefore the first Naturing nature is God; but the second
which properly is said to be Nature, is subdivided into vniuer-

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Laet. lib. de
Ira Dei, cap.
10.

Plin. lib. 2.
cap. 7.

Sen. lib. 4.
de beneficiis.
cap. 7.

Thomas lib. 9
super. 2. lib.
de celo.
Plato in
Timæo.

(all and particular. The vniuersall is that admirabile power of God, diffused throughout the whole world, whereof it is sayd, that Nature both suffer this or that, or both this or that, as Augustine teacheth in his booke De ciuitate Dei: and Lactantius: and among heathen writers, Pliny and Seneca.

This vniuersall Nature, is also taken for the diuine vertue, which God hath put and implanted in all creatures: by the benefits inherēt, certaine notes of the Diuinitie, are to be discerned in them. Whereupon some olde fathers were wont to say, All things are full of Goddes as did Heraclitus among others. Some others take this vniuersall nature, for a certaine influence and vertue, whereby the stars do worke in these inferior things: or this for an acting vertue in an vniuersall cause, that is to say, in a bodie Celestiall.

Furthermore, that is vniuersall Nature, wherof Plato speaketh when he saith: Nature is a certaine force and strength infused throughout all things, the moderator and nourisher of all things, and by it selfe the beginning of motion and of rest in them. The which Nature Hermes Trimegistus, almost in the same words saith, to be a certaine force risen from the first cause, diffused throughout all bodies by it selfe, the beginning of motion and rest in them.

This force the Pythagoreans called God. And therefore Virgil, a great follower of the Pythagorean discipline, wrote thus, saying: The spirit nourisheth inwardly, &c. And the Platonicks called the same, the Soule of the worlde.

But yet the Platonicks haue not defined & shewed, in what manner, & by what means this Soule of the world, both moderate and order all these inferior things, and both stirre by in the generation of things: neither can they yet determine.

But the more witty and learned sect of Philosophers, holdes & affirme, that this world, which comprehendeth in the circumference and compass thereof the lower Elements, & the first beginnings of nature, is a certaine great bodie, whose partes are so knitte together among themselves, (even as in one bodie of a liuing Creature, all the members doe agree) that there

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Is no one part of the parties, of that great body, which is not
nourished, quickened, and sustained, by the benefite of that uni-
uersall soule, which they haue called the soule of the worlde:
affirming also, that if the bodies of liuing creatures doe de-
riue life and being from the soule which is in them, the
• same is much more done and effected in the farre more noble
and more excellent body of the whole worlde, by the meanes
of the more potent and farre more excellent soule, with the
which this body of the vniuersall worlde is indued, and by
which it subsisteth. For if all the parts of the worlde haue life,
(as manifestly appearing it hath) then must it needs follow,
that wholly it liueth, for that the parts drawe and detine
their life from the whole, from the which they being separa-
ted, cannot but perish and die. And hereupon they inferre,
that the Heauen compassing all things, is that Soule,
which nourisheth and sustaineth all things. Also further they
affirme, that all the formes, virtues, and faculties of things,
by which all things are nourished, sustained, and haue their
being doe come from the worlde's Soule.

And as the body and soule are gathered and toynd toge-
ther in one, through the benefite of the spirites bond, for that
it is partaker of both natures: so the soule and body of the
worlde are knit together by the meanes of the Ethereall Spi-
rits going betweene, turning each part of the whole into one
subsistence. And yet hereof we must not conclude as did A-
phrodizetus and Philoponas, which were Platonists, that
the worlde is a most huge liuing creature, indued with sense
and vnderstanding, wise and happy: the which is a most
absurde and false opinion. But the Platonists by the soule of
the worlde, gaue vs rather to vnderstand a certaine spirit,
which cherissheth, quickeneth, conserueth, and sustenteth all
things, as it were a certaine spirit of that Elohim, as great Gen:
• God, which moued vpon the waters: which Plato might re-
member, as one not ignorant of Moses, and therupon frame
his soule of the worlde. Whereupon also it must needs come
to passe, that all these inferior things, otherwile transitory and
infinite, should come to destruction, without they were

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conserued and continued in they being by that diuine power, perpetually maintaining and supporting them: the which being dissolued, a great confusion & perturbation of the whole worlde arise therof. Whiche ruine and destruction God of his great goodnes would prevent, creating that vniuersall Nature, which should defende all this great worke, and keepe it safe and sounde, by his vertus and moderation: and that by the yearely and continual rotation and resolution of the right Heauen, and by the influences and vertues of the fixt starres, Planets, and Celestiall powers, all things might be well gouerned, and might constantly remaine and abide in full continuance of theyr estate, untill the predestinated time of theyr dissolution.

As this Aethereall spirit, or rather Diuine power, entyrely effectiuall and Omnipotent, Plato in his Timæo giueth testimony, when he speaketh thus: When the sempiternall GOD had created this Vniuersal, hee put into it certaine seedes of reason, & brought in the beginning Life, that he might beget with the world the procreating force. Wherin our explication which I brought before concerning the Soule of the worlde is confirmed. Which also agreeth with that which the Prophet Moses hath written, and which King Dauid hath in his Psalme, in these wordes: By the worde of the Lorde were the Heavens made, and all the vertue of them by the spirit of his mouth. By which vertue of the quickning spirit, that great Trimegistus those conuerfant and exercised in Moses writings, then all other Philosophers, uttered these same wordes in his second booke, which is called *Aclepias*: All spirit (saith he) in the world, is acted and gouerned by the spirit. The spirit telleth all things: the worlde nourisheth bodies, the spirit giueth them soules. By the spirit all things in the world are ministered, & are made to growe and increase. And after that he saith againe: All things haue neede of this spirit. For it carryeth all things, and it quickneth & nourisheth all things, according to the dignitie of each thing in it selfe. Life and the spirit is brought

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brought forth out of the holy fontaine. By which diuine words it appeareth plainly, that this eternal and quickening spirit is infused and put into all things: so that it is not objected to deduce and deriue the actions, forces, and powers: also all naturall things, from the spirits, as from the causes.

CHAP. III.



Having spoken sufficiently of the first and second beginning, that is to say of God & vniuersal Nature: God the first cause vniuersal Nature as his handmaid: it resteth that somewhat be spoken of nature naturated, that is to say, of that which is particular. To make an apt and convenient definition whereof, let vs knowe that it is no other thing, than every naturall body consisting of forme and matter. For of these two causes, and not onely of the causes, but also of the parts of the whole compound, all nature, that is to say, every naturall body consisteth. For the Peripateticks do thinke, that whatsoever is the beginning of generation, ought to be called nature by a certaine peculiar right. And Aristotle saith, that the same, from whence any thing is made at the first, and whereof it hath the first motion, mutation is the very beginning. I say the beginning, from whence the essence of all natural things ariseth. The which nature Aristotle in another place defineth to be the beginning substantiall and the cause of motion, and of the rest thereof, in the which it is at the first, and not by Accidents: the explication of which Definition he hath comprehended in eight booke. And Aristotle doth rightly call Nature, the cause and the beginning of internall motion. For those things which are made by Nature, and are therefore called naturall, haue a certaine beginning of motion, whereby they are moued of their owne accord, not by force. Whereby plainly appeareth the difference betwene those things which are naturall, and which

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are endued with an effectuall spirit, and with power to worke by it selfe : and those things which are made by Arte, which haue no force no power of doing, but are dead, and deniued of all sense and motion.

By these things it appeareth, that things naturall are called properly naturall existences or beings, and such as haue nature. And they are saide to haue nature, which possesse in themselves the beginning of their motion, and of their rest : the which beginning of motion of every thing, is either the forme or the matter, wherof we haue spoken. Forme, which is wholly spiritual, hath all her motion likewise spiritual. So the soule is of this same nature in a liuing creature, the motions and senses plainely celestially, spiritual, and a light beginning. Whereas the Matter is terrestriall, ponderous, and corporall, the other beginning of naturall motion. By whose weight and grossenesse, the body tendeth downward, so as this kind of motion proceedeth not from the soule, or spiritual forme, but from the corporall matter, which is terrestriall and heavy by his owne nature. Whereof it cometh, that the name of nature, is given as well to Matter as to Forme : but more aptly and conveniently to Forme : because Forme doth manifestly giue to a thing his being, actually : whereas Matter alone can not performe that.

For not every liuing creature, hath sense and motion from that body which is solid, terrestriall and ponderous : but onely from the spiritual forme : that is to say, the soule moving the body, and informing it with the vitall vertues. As for example.

A horse is in act, and in truth a horse, when he neither moveth, leapeth, nor runneth : but these motions which are spiritual, are the effects & operations of the soule or forme, whereas otherwise the body hauing nothing but the lineaments, and visible forme, whereby it seemeth a horse is mere terrestriall, beaste and deade. Notwithstanding neither the soule alone of the horse, can be saide to be a horse, except it be coupled with the body.

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For both being ioyned and coupled together make a horse.

Knowe therefore that the Forme is far more noble and excellent then the Matter: and that Nature as touching her effects and operations, is of that power, that it generateth, and giueth being to all things, it putteth matter on the formes, it beautifieth, and suffreth nothing to be corrupted, but preserveth all things in their estate. These her vertues, faculties and powers, she very apparantly sheweth, when as she worketh and causeth all sorts of beings out of the Elements, and out of the seedes and beginning of all things, Salt, Sulphur, and Mercurie: and informeth with great variety of impressions of the vitall spirits, colours and taste, and with the properties of such kinde of powers and faculties, that it giueth to every thing so much as concerneth the office and dignity thereof, in all sufficiency. The which building and frame of things, so aptly and conveniently formed, in order, in number, and measure, we may well call diuine, not terrestriall and corporall, altho it the same be naturall, according to the power which God hath giuen vnto Nature.

And yet wee must not thinke that God hath so forsaken the frame of this worlde, that he sitteth idle, as hauing giuen such admirable and potent effects to nature onely, according to the opinion of Anaxagoras, Protagoras, and many other Atheists all Philosophers, which acknowledge no other God but Nature, as also did the Epicures. Who if they be to be accused and condemned for so wicked an opinion, then do they deserue no small reprehension, which denie nature her partes and offices in working.

For the offices peculiar both of her first and second cause, are to be attributed to either, according to Gods predestination. Neither are these places of Scripture any thing repugnant. It is God which worketh all in all. And againe: In him wee liue, moue, and haue our being. For albeit this is true, yet God hath appointed Nature as a meane to fulfill his will, the which Nature hee hauing incited

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with the Vertues of working, he by the same beginneth, finisheth, and perfecteth all things. Wherefore the second cause, is called Nature, because by the same, as by a vital instrument, God, who is the first cause worketh all things. For thus God feedeth men with bread, the which he hath indued with a natural faculty of nourishing, that the nature of bread may be said to feed and nourish, whereof he hath predestinated the same, by the forme of natural bread.

Thus therefore these things are to be reconciled, that we acknowledge God to bee the first cause of working in all other causes, because he hath made the causes, and hath given power of working, and doth himselfe worke together with them, and that we believe that he directeth by the power, force, and virtue which he hath given to her, to doe all things by her proper motions. So that we must seeke the cause and forme of all natural actions in Nature, which God hath made potent with spiritual vertues, by which it acteth and worketh in the matter: for that nothing can proceede from the matter it selfe being dead, which is Vital, or indued with the faculties of working.

CHAP. III



This word (Beginning) extendeth very farre. For as Artes and Sciences, so also all other things have their proper and set beginnings. Plato intreating of Beginnings, one while appointeth three: namely, God, Pattern, and Matter: another while he appointeth two onely, that is to say, that which is infinite, and that which is terminable, and to be limited. By the word Infinite, he meaneth Matter: and by the word Terminable, he meaneth Forme, as bying a thing within a certaine compass, and restraining a matter excurrent within bondes and limits.

Aristotle

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Aristotle departed not much from the opinion and sentences of his Master, albeit he declared the same in other words, calling that Forme which Plato named Terminable: And that which Plato called Infinite; Aristotle nameth, Matter: appointing Priuation, by it selfe, for a third beginning.

Let it not therefore seeme absurd to any, that we appoint these beginnings of all things, Salt, Sulphur, and Mercurie, as if it were thereby intended to overthrowe, by our constitution, the beginnings of the ancient Philosophers, whereas we ioyne and agree with them. For if we grant to Aristotle, his beginnings, what difference will there be betwene him and vs. Wee admit (if you please) the distinction, by which he diuideth his beginnings, namely, into the first matter, into the simple matter, and into that which is remote, enduring all alterations of formes, or wherein there is power to be made subiect to all formes, and in two contraries, to wit, Forme, and Priuation: the which habilitie of taking formes, is in the subiect.

Wee graunt that these beginnings, of all other, are the more parciptible in vnderstanding than in sense. As therefore our beginnings, which we appoint out of which all mixt things are compounded and be, cannot by the Aristotelian Philosophers be overthrowen: so in like Aristotelian beginnings cannot by ours, be destroyed. For all this whole world is diuided into two Globes, to wit, into the inferiour Heauen, which is Aetheriall, and Airie: and into the inferiour Globe, which comprehendeth Water and Earth. The superiour, which is Aetheriall hath in it Fire, lightning, and brightnesse: and this fiery Heauen, is a small and essentiall Element.

What things soever are comprehended in these four bodies, which are the Elements and receptacles of all things, are eyther simple things, or bodies, mixed and compounded of them.

They are simple which are without mixture, existing a-

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part and severall by themselves: of the which all things are made, and into the which all things are resolved. They are compounded or composed; which both are made of simples, and into simples.

And simples may be distinguished into those things which are simple formes, and into those which are simple matters: or into those things which are simply formals, and into those which are simply materials. So bodies are divided into materiall bodies, and into bodies formall.

Those things which are simply formall are astrall and spiritvall: the Elements are formall: seeds are formall: and the three beginnings are formall: that is to say, so spiritall all, that they come not within the compass of our senses.

But the formal Elements (whereof we speake) are they in whose closet the astrall seeds of things, and the formal beginnings, are desired and layd up, as in their proper receptacles: in the which simple and spiritvall Elements of seeds, and spiritvall beginnings, the fruitfull and quickening Sciences, properties, and notes of propagating and increase of all things, lye hid, wherein also all habites, dispositions, and figures, qualities, quantities and dimensions, saueurs, odours and colours are included, which doe budde forth and flourish out of their bosome in their due time, by oportune maturitie. And these simple Elements or beginnings, doe embrace the spiritvall seeds, with a great sympathy and friendship, and doe render to the Elements and beginnings, mutual reciprocation of love, that being brought by the parents, into some particular kinde, or forme, they neuer make an ende, (by the resolution of their union with the simple Elements) but that at the last againe, the predestination and liturgie of the naturall bodies being consummated, they returne backe againe to their grandfathers, and great grandfathers, and doe rest there: even as the floods passing and issuing out of their Element of the sea, & running in their course hither and thither, leauing at the length every where behinde them their generation (or their wombe exonerated) they returne to their beginning

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beginning againe: whereupon by mutuall copulation they receive new force and strength to increase their issue.

And this is the perpetuall circulation, by which the heauen is married to the Earth, and the inferior Elements doe conioyne with the superior. For the continuall vapours arising from the center of the earth, being expelled into waters; and being caried from waters into ayre, by the attraction of the Coelestiall Starres: and also by the force and appetite of the inferior Elements to bring forth issue, and to conceive from heauen, the seedes passing to and againe, at the last the Elements returne to their parents full and impregnated with Coelestiall formes, and doe there nourish their seedes, untill at the length they bring forth in due season, and doe exclude their generation. The which impregnation commeth from no other, than from those astrall seedes, and those three severall beginnings, Mercurie, Sulphur, and Salt, furnished and fulfilled with all science, properties, virtues, and tinctures; and doe boxowe and sitte to themselves, out of their spirituall body, a materiall, and doe animate and adorne it with their properties. For it belongeth unto Mercurie to give life unto the partes: to Sulphur, to give increase of body: and to Salt, to compact those two together, and to conioyne them into one firme body.

GOD the Creator of all things, made the world after his owne Image, which may plainly appeare in this, that albeit the whole world is one, yet it is in the number of three, being framed in order, number, and measure, in whose bosoms these three simple bodies were included, Salt, Sulphur, and Mercurie.

Therefore let us compare the workes of God a little with the similitude of the Trinitie. The world is divided into these three partes, Intellectuall, Coelestiall, and Elementall. The Elementall (to let the other two alone, as less known unto us) consisteth of Minerals, Vegetables, and animals: beside the which, there is nothing to be found in
this

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this world. Of Minerals, there are three differences, Stones, Metals, and meaner Minerals. In like manner among Vegetables, there are three sorts: Herbes, Trees, and Plants.

Also of Animals there are three orders, creeping things, swimming things, and flying things. If we should prosecute every particular at large, we shall finde this Teruarie every where and in all the parts thereof. But we will consider of man onely in this point.

Man consisteth of Spirit, Soule, and body: as holy writ testifieth. The Spirit saith, Hermes is represented by Mercurie: the Soule is represented by Sulphur: and the Body, by Salt. The Spirit consisteth of minde, reason, and phantasie. The Soule hath three faculties, naturall, vitall and Animall. The Body is cut into three partes in Anatomie: to wit, into head, belly, and members. These have three principall members, wherunto others are subiect: the braine, the heart, and the liver. The braine hath three helpes to purge by, the mouth, the nostrils, and the eares. The purgers and receivers of uncleannesse from the heart, are, the Spidyle, the Lungs, and the great Arteries. The purgers of the Liver, are the Spitt, the bladder of the Gallie, and the Reines. So there are three principall vessels which doe serve the whole body, namely, the Arteries, the Veines, and the Reines. Further if we consider the head againe, it hath three sinnes. The braine hath three bellies, two soft before, and one hard behinde. There are three principall instruments of voyce, the throte, the palate, and the kernels. To conclude this point, if all these should be dissencered and separated into their beginnings, they might be resolued into Mercurie, Sulphur, and Salt, whereof they consist.

Therefore these three formall beginnings, which we have described by their offices and proportions, albeit they are more spirituall than corporall, yet being togred with simple Elements, they make a materiall body mixt and compound, they increase and nourish it, and preserve it in his estate unto the predestinated ende.

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And seeing the properties, dispositions, and faculties are inlet and included in these beginnings, and have these vital qualities of tastes, odours, and colours given in them, both materiall (openr these senses be) yet notwithstanding they rather contende to come nere to Forme, than to Matter: but the Elements doe more cleare and inlyne to Matter than to Forme. And therefore the Philosophers call them properly simple beginnings formal, because they are more principall, adorned and enriched with the first and chiefe faculties of astral seedes. But the Elements, they call beginnings, materiall simple. To the one, they attribute actual qualities, and to the other passive. And so of them both, as it were secondarily and so nere as may be, all mixt bodies are compounded and doe consist.

Aftere this we shall thoroughly discusse and ransacke every particular individual in his kinde, and their generation, we shall finde that which is said to be true: namely, that some simple beginnings are formal and spiritual: others materiall, corporall, and visible. And that the Invisible are the Elements simple, formal, the astral seedes, and spiritual beginnings. Also that the visibles are all one and the same, but yet covered with a materiall body. The which two bodies, spiritual and material, invisible and visible, are contained in every individual, albeit that which is spiritual cannot be discerned, but by reason of motion of life, and of functions, and yet is within it.

These visible and materiall bodies are
of three sortes.

{ Seeds.
{ Beginnings.
{ Elements.

Of these 3. some are { Active, as Seeds, and Beginnings.
{ Passive, as are the Elements.

The Active bodies of visible Seeds, wherein there is any vertue, are

{ The seedes of living creatures,
put forth by Venus.
{ The seedes of herbes & trees, in
their severall cases & trunks.
{ The seedes of Spines, overwhelmed
in a great heape of impediments,
ID All

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All which lye hidden in themselves have spirits.

The Active bodies of } Two moyst, } Mercurie.
beginnings, have } One drye: Salt. } Sulphur.

Mercurie is a sharpe liqour, passable, and penetrable, and a most pure & ethereall substantiall body: a substance ayre, most subtile, quickning, and full of spirit, the steele of life, and the Essence, or forme, the next instrument.

Sulphur is that moyst, sweet, oyle, clammy, original, which giveth substance to it selfe: the nourishment of fire, or of natural heat, endued with the force of molting, and of gluing together.

Salt, is that drye body, saltish, merely earthy, representing the nature of Salt, endued with wonderfull vertues of dissolving, congealing, clensing, emptying, and with other infinite faculties, which it exerciseth in the Individualls, and separated in other bodies from their individuates.

These three beginnings, were by Hermes the most ancient Philosopher, called Spirit, Soule, and Body. Mercurie the Spirit, Sulphur the Soule, Salt & Body, as is already said.

The body is formed with the spirit, by the bond of Sulphur: the soule, for that it hath affinity with both the extremes, as a meane coupling them together. For Mercury is liquid, thinn, Ayrelike. Sulphur is a soft oyle passable, salt is dry, thicke, and stable. The which notwithstanding are so proportionate together, or tempered equally the one with the other, that a manifest signe, and great analogie or convenience is found in this contrarietie of beginnings. For Sulphur, or that oyle moysture, is (as I have said) a meane, which with his humidity, softnesse, and fluidity or passableness, joyneth the two extremes, that is to say, fixed salt, and flying Mercurie: that is to say, the drynes of salt, and the moistnes of Mercurie, with his viscous and clammy humiditie: the thicknesse of salt, and the subtility of Mercurie (utterly contrary) with his fluiditie: which holdeth the meane betwene stable, and flying. Whereover Sulphur, by reason of his exceeding sweetness.

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ricke, both temper the sharpnesse or sowernes of Mercurie, and the bitternesse of salt: and by his clammynes, both conioyne the subtil flying of Mercurie, with the firmnesse and fastnesse of salt.

CHAP. V.

Concerning Salt.



If all other, the Philosophicall salt is of greatest vertue and force to purge, and is as it were the generall clenfer of whole nature, deliuering the same from all impuritie, whether it be the belly, by siege; the stomacke, by vomit; the reines, by vrine; or the body, by sweate, opening & cleansing obstructions, comming of what cause soeuer.

This kinde of purging is very large: whole partes albeit they tend to one end, yet they haue as it were diuers & contrary effects, proceeding fro one subiect, which cannot be seen. And as the effects are diuers, so are there diuers kindes of Saltes, which according to their diuersitie, haue diuers tastes and sundery properties of euacuations, and cleansing, and diuers other faculties.

But among Salts, that which is moze bitter and nereest to the taste of Aloes or Gaule, sheweth his proper working in purging the belly by siege. Such Salts Chymists call Salt-Niter, or Niterous salts. Saladine, an ancient & great Physitian speaking of Salts, saith thus: There are foure famous kinds of Salt, to wit, the salt of bread, that is to say Common-salt, salt-gem, salt-naptie, and salt-Indi. And afterward he saith, that this last is of all other the most bitter, sharpe, and most violent, and therefore of greatest force to purge. And he saith, that al Salt is as it were a spurre to other medicines with the which it is mingled: so that it maketh them to worke moze speedily. Lastly, he saith, that all Salt, bringeth forth grosse Phlegmaticke humors.

Among Salts, some are earthie, some waterie, and some

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minerals, or such as have in them predominant, either the Element of that earth, of water, or of ayre: inasmuch some of them are fixed, & are of the nature of earth: other some are betwene fixed & flying, and doe retain a certaine middle watery propriety. But Sal Armoniac is of nature spiritual, (as is also the common Armoniac) & of all other most flying & ayrie.

And al Salt, whether it be flying, or fixed, is no otherwise dissolved and commixed in waters, than with the water of Water, and if one be a dry water, the other is moist.

These three kindes of Saltes, which lye hidden in the secret parts of things, whether they be metalline, vegetable, or animal, and which are principally seated in that element, which produceth his generations out of the earth, they do participate of the nature of the three beginnings. For the common salte, and that which is of the sea, passing through the filter of the earth, and boyled and digested with the heates of the bowels of the same earth, both participate of the nature of fixed and firme salt, the father and original of all others. But Niter, being partly fixed, and in part volatile, both participate of the sulphurous beginning of things: even as Sal Armoniac both participate of the Mercuriall beginning spiritual and ayrie: whose extreames, to wit, fixed and volatile, of the sulphurous salt, or the Niterus, partaker of the volatile nature in part, and partly fixed, are coupled together by intercession. By this straight and wonderfull bond of the three beginnings, these divers substances of Saltes, of sundry properties, doe manifestly appeare, like in essence, but not in natures of qualities. For beyond all expectation, a good wittie Salt-maker, will extract out of a fat and fertile earth, (by washings) these three kindes of Saltes: namely, the marine and fixed, which is dissolved in lye made of ashes, the Niterus by it selfe, which is there coagulated or congealed: and the Armoniac volatile & ayrie, flying in part out of the lye, and partly contained in both the Saltes, and therefore hidden from the senses. This may be done by a skillfull Salt-maker, albeit he were utterly ignorant of all the mysteries which here are hidden.

Which

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Which shew distinct differences of Saltes, as they are to be found in every sort kind of earth, so out of both the saltes, namely the marine and fixed, and the Niterus volatile, they may be thenceforth separated. For those Saltes, being put into a retort together, or apart by themselves, with a receiver, first by the force of fire distilled forth a Volatile Salt, lower, sharpe and Mercurial: then, with a greater heate, cometh forth a Salt Sulphurus and Niterus, and sweete: the third Salt, which is Salt upon Salt fixed, will not move with any force of fire, but remaineth constantly in the bottome of the glasse.

All tastes are brought forth out of these three sundry Saltes, common to that triple beginning of things, so as we shall not neede to haue recourse to hot and cold, moist and dry. For they are procreated out of these beginnings alone. Fixed Salt, consider as it is simple, and without commixtion, maketh simply a salt taste. A Sulphurus Salt also simply vnderstande, yeeldeth out of it a sweete oyley taste. But Mercurial Salt, in like sort conceived by it selfe and apart, representeth a lower taste. All which tastes mixed together in equall proportions, yeilde a pleasant and delightful taste, without any sense or taste of any of the particulars.

These three beginnings cannot be found simple in a mixt body, in such wise, but that they haue some composition, and do in mixture communicate their qualities together: as may be seen in sea-salt, and salt-peeter, out of the which may be separated not onely a salt and sharpe taste, but also a sweete taste. And it is certaine, that in things sulphurus and oyley, and also in Mercurial liquors, there is to be found a coniunction of such tastes.

For this cause we affirme, that all fixed Salt of a mixt body, is very banish and exceeding bitter: the sulphurus, of a fat and sweete taste: and the Mercurial, lower, sharpe and fiery. So that upon these simple qualities, salt, sweete, and lower, (which are to be found in all bodies minerall, vegetable and animal) all others tastes do depend.

And as touching the elementary qualities pastine, which

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are as organical and instrumentall causes, they little appertain to this matter: whether it be the terrestrial and drie passive quality, & passive coldnesse, or whether it be the fiery moist vapour, the which tastes of this sort, or potent qualities, proceedeth from these three beginnings, do either further to this or that nature, or else doe impair and weaken them. To make this plaine by manifest reasons, and to lay it open before our eyes, we will begin to intreat of mixed bodies, the which notwithstanding according to the Elements, are most simple.

C H A P. VI.



It is already said, that tastes by a certaine private right are ascribed to Saltes, or to their spirits: which evidently appeareth hereby, that the differences of tastes, are not produced but from the differences of Saltes: or contrariwise, the differences of Saltes, are produced from the differences of tastes.

In the bosome of nature, there are found almost so many kinde of Saltes, as there are variety of tastes. Digged or mineriall, and marine Salt, is endued with a salt qualitie. Niter with a bitter quality: Allum, with a sharpe: Vitriol, with a solwer: Armoniac, with a sharpe and solwer quality. But sweete Saltes do manifestly appeare, not onely in Manna, and in Sugar, but also in marine salt, and in salt of Vitriol, out of which they are to be seperated. And (as we haue said) in euery of these salts, these three first beginnings, Salt, Sulphur, and Merucry, are contained ioyntly together: one alery, mercuriall, or spiritual, the which is sharpe and solwer; the other earthly, which is solwer, and bitter: and the third oyley & sweet, which is a meane betwene them both. In Vitriol alone, is manifestly to be seene, egar, sharpe, solwer, and astringent, for that of all other Saltes, it is most corporal.

But those tastes or qualities, which are mixed with passive

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and Elementaris qualities, haue not the full force of euery of these, but are made more weake by mixture: for the sharpe (which is not extracted and separated but by the force of the fier with the aier part) is mixed with a mercurial liquoz: the sower is mixed with a flegm: lique, or watery humour: and the eger, with a terrestrial vixinesse: the which, the more they haue of the Elementary qualities, and the same passion, so much the more weake they are and impaired. But if the active qualities be separated from the passive, as by arte it is to be done, then the tartre and sower do obtaine their full force, and doe manifestly and fully burne the tongue with their fier: for the sharpe hath a more fier and burning qualitie: and the sower, a more watery propretie. For the sharpe partaking of the nature of fire, hath overmuch vertue to attenuate, dissipate, and to fret: the sower, as, aier, watery, & of thinn parts, hath vertue to close, to open, to refrigerate, and also to put away putrefactions. The eger and more tartre, which remaineth in the Colchotar (after the extraction of the sharpe oyle, and sower water, with the aier parts of the elemental qualities) do possesse a nature and force to thicken and binde, by reason of the earthy and grosse propretie.

But if from that terrestrial parte, the pure (which is salt) be extracted, it will haue a salt taste, by the vertue whereof it wil be made, both dectine, and vomitive. And in the sweete Sulphur of Vitriol, there is a manifest sweetnesse, which is plainly stupefactive.

Finally, in all Salts, almost, (differenced by Chymicall separation) these three are to be discerned, Sower, Sweete, and Bitter, which haue force of active qualities, and yet not destitute of the moist passive, terrestrial and grosse, but with them, in sundry wise so seasoned and tempered, that they bring to the Salts, variety of tastes.

And let this serue for demonstration, by which it may plainly appeare, that those sundry differences of tastes, are manifestly contained in Salts, both jointly and severally,

The practise of

especially in their spirits: And according to the opinion of Hermes schollers, we deny that those inel and naturall qualities, virtues, and properties, are to be arrogated to hotte, moist, and drye, but rather to the essences of a nature which is salt, bitter, eger, sharpe, sover, tart, sweete, and oyley.

For there are five hundred frigidities or coldes, five hundred heates, humidities, & ligities or drynesses, then the which nothing hath moze heate, cole, moisten, and drye. But they haue neuer brought any savour or taste to pure or simple water, or to other Juices or liquors, which haue bene destitute of Salt.

Whatsoever is without Salt, or destitute of a brinish spirit, can neuer be discerned by taste, but is utterly insauory. Yet notwithstanding, if simple water be powdered upon ashes, with a little heate, that water will drawe into it saltinesse, bitterness, or sharpnesse, moze or lesse, according to the nature of the salt, moze or lesse salt, or bitter, which is contained in the ashes.

And if any man object, that Honey and Sugar by boyling, or by the force of fire, may be made sharpe or bitter: we answer that it cometh so to passe, when the alore sulphureus, and watery partes, which bring and preserve the sweetnesse do perish and are separated by decoction. But terrestrial Salt, whose faculties are inward, haue this property, that of their owne nature they possesse, this or that sharpe or bitter taste, how extreme soever it be. So if thou shalt drawe out of onions and garticke a Volatile and airy sharpe Spertual Salt, which ariseth in the superficies & uppermost of their bodies: thou shalt make them moze sweet and pleasing, and to put off their sharpnesse, by which they bite the tongue: but yet they will remaine and represent their hot qualitie, with the which they abound, by reason of their fixed Saltes. As out of Saltes, so out of odours also, we may drawe certaine faculties, without the helpe of hott qualities. For seeing they are referred to the diuers properties of Sulphur, sundry odours doe arise therefrom, and not from the qualities. Which if they be sweete and pleasing, the braine

Chymicall phyficke.

braine receiveth them with pleasure and delight, whereas
unpleasant savours or odours, are offensive both to the nose
and to the braine, and are rejected. Such is the marcotical
and stesactive odour of Poppie, and Hemlock, and such like
which do stinke, and astonish the braine, by reason (as Phy-
sitions affirme) of their colde qualitie: whereas they brake
the Lawe of their axiomes, so that they hold that their o-
dours are of a hottie qualitie, as most true it is. For that
which is stupefactive in the Poppie, and in Opium, is
no other thing, but a certaine oyley and sulphurous parte
concerning flame, (much like to that kinde of oyle, which
is extracted out of the stones of Poppy) the which albeit it
do readily burne, yet as it is commonly thought, it sheweth
most colde effects. The common Physicians, to correct
such coldnesse attributed to Opium, doe helpe, as is to be
sene in their opiat and antidotarie medicines, wherein Opium
is an Ingredient. Of these kind of compositions Myrepsus de-
scribeth above foure score: where Euphorbium (which is of a
fiery and burning facultie) is no more sozborne then either of
the Peppers, or such other like causticke and burning simples,
of extreme hottie qualitie: when as the true and proper
corrector of Opium (that I may so speake) we knowe to
Hermeticall Physicians, is Linogen, which putteth a-
way stupefactive vapours and fumes, that they ascende not
to the braine, so suppressing them by the sharpnesse thereof, that
it retaineth them: whereas their hot correctors do more stirre
them up and multiple them. Hereof come sniffer and deadly
passions and paines, by reason whereof men are constrained
to use the imperfect Laudanum of Empiricks, against the
deadly danger of such medicines.

C

CHAP.



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CHAP. VII



And somewhat shall be saide concerning
 colours. The dogmatical Physicians,
 that they might not diminish any whit
 of the qualities of colours, are wont to
 referre to those qualities a certaine varie-
 ty of colours: and haue obserued and no-
 ted certaine frimulous and light obseruati-
 ons: as when they say, that in a white onion, or in white
 wine, a man may iudge by the colour a great coldnesse, than
 in a read onion, or in red wine. Whereas white sublimate,
 and Arsic, albeit they are most white like unto Chalk: yet
 neuerthelesse vnder this whitenesse, they foster and hide a most
 burning and deadly fire. Pea Sugar is lesse, which is so sweet,
 white, and pleasant, both hide in the innermost parts thereof, a
 wonderfull blacknesse and sharpnesse, from whence may be
 extracted most sharpe liquors and waters, which will dis-
 solve and breake the most hard metals. Wherefore it is ab-
 surd, to sharpe and soyme colours from hotte and colde, which
 do proceed from the spirits only, or else from the most thinne
 and airy vapours, which lye hid in the Salt: especially in that
 Salt which by nature is sulphureus, such as is Niter, or Salt-
 Peter, as men call it. Niter thoroughly depured and clen-
 sed, will be as white as snow; from which whitenesse, may be
 drawn infinite sorts of colours, most excellent to behold.
 Which colours come from the onely spirits of Salt-peter,
 which are able to pearce the most hard kind of glasse, by the
 force of fire thrust forth in the likenesse of volatile meale, and
 cleauing in the ouerture of the glasse Alembic. By which co-
 lours, a man may behold the body of the Alembic to be tained &
 dyed, as well within as without in the superficial part: Which
 colours are of no lesse varietie, then are the flowers of the
 earth in the tyme of the Spring. Hereby it appeareth plainly,
 that this diuersitie of all colours is to be taken from the spirits,
 no

Chymicall Physicke.

no lesse nor otherwise, then are all other properties and vertues of all other things to be referred vnto them.

If therefore the foundation of these three things be laid vpon three beginnings, & vpon their spirits, it will be very firme and stable, in such wise, that in the ignorance of any cause, it shal not be needful to spee to hidden properties.

If this doctrine, according to the truth thereof, be received, learned, and studied, being vpholden also with the authorities of that great Hypocrates, it shal easily drive from vs the darkenesse of ignorance, and shal bring with it the light of knowledge, which will remove all difficulties: For out of this schoole are learned most certain and infallible Theoremes and Axiomes, against which, as against most assured grounds, there can be no opposition or resistance: but will be allowed by the general consent of indifferent Judges.

Let vs take an example from Vineger: whereof many famous Physicians, cannot tell what certainly to affirme. For, because it is sharpe, and therefore colde, they will haue it to be colde. But contrariwise, when they behold the facultie thereof, to be attenuating, cutting, and dissolving, also their sermo; and doubting thereof, when it is put vpon earth or clark, they are constrained to forsake their opinion, vncertaine what to iudge thereof. Who, if they had bene acquainted with the Hermeticall doctrine, they should haue knowne, that the cause of such tartnesse or sowernesse in vineger, cometh by the seperation of the spirit, from the wine: as is plainly seene by experience. For the longer that wine standeth in the Sun, or in a hotte place, the more by little and little it waxeth sharpe, and whatsoeuer is atery therein, and of the quintessence of the wine, by the force of the heat vaporeth away. This eternal and celestiall essence being gone, which was the cause of the wines sweetnes (which sweetnes hath alwaies ioyned with it nevertheless, a certaine prickling very acceptable to the pallate, by reason of a singular temper of sharpnesse vniolated by sweete and Sulphurous spirits, put by the instinct of nature into wine) at the length it waxeth sower: the cause of whose sharpnesse, is not to be referred to the colde qualities,

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but to those hidden and sover spirits of Salt, which by the bonde of the sulphurous substance, were contained and kept in their office and working in the wine: the which bond being dissolved, the spirits range at will, and doe make manifest their nature, which was afore hidden. Whereupon it cometh, that vnegers are sharper in one sort, then in another, according as they have in them more or lesse of the nature of Salt Armoniac, and so whit of the sulphurous substance. For simple water becoms of all Salt, can never by reason of the coldness thereof be sover. But as from wine, so from meat, and from ale or beer, and from brewing into wine may be separated the proper water of life, and ethereal substances, the which being so separated, they become rarer, because they contain in themselves a sharpe salt of nature.

Such is that sharpe salt, which Phylosophers call their Mercury or Salt Armoniac, Volatile and spiritual (because of a metalline salt, the common Armoniac is most Volatile, such as in the forme of most white and salt meale, may be carried up into the cloudes by sublimation, and yet hath a dry and spiritual nature, which the Phylosophers call their dry water: because this Salt is so farre both Volatile and flying, that it is lifted up together with the airy or watery vapour, of the which is made the mixing of the compound: and so great is the strength of this salt, that one scruple or eighteene or twenty graines of this salt perfectly refined and made most simple, dissolved in a pot of common water, doth make all the same wonderfully sover.

And this is the Salt, (the sulphurous essence taken away) which theweth it selfe evidently to be sover by his sharpnesse in vinegar, with watery substance. But the more strong the wine shal be, the more sharpe the ferment of the vinegar, and the more vehement the farther the proof will shewe it selfe: of the which the peering, attenuating, & dissolving spirits, are extracted by a skilful workman: the which forces & faculties cannot proceed from any other thing, then from that spiritual and Volatile salt Armoniac, mixed with a watery humour.

And

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And to make this more plain, and to prove it by effect, take the most strong Vinegar, white or red: distill the same in Balneo Maris, till it be drie, with a gentle fire, out of a pint and a halfe, you shall extract thre partes or more, like most cleare water, but most sharpe and lower, the bottome of the matter as the lees and phlegm remaining in the bottome of the glasse with the most sharpe and biting Salt, the which, because it is fixed, and cleaving to the terrestrial part of the Vinegar, cannot be extracted but by the great violence of the fire. By which means a most sharpe oyle, like in nature to Aqua Regia, most corroding and fretting, is extracted, not by reason of the heate of fire, but by the force and power of a bynisch substance which is expelled in forme of an oyle with the Salt from the rest of the feces, by fire.

But leaving that sharpe fire of the Lees, let vs take in hand to explicate the lower part of the Vinegar distilled. By a soft and gentle distillation, is first of all extracted, a certaine watry elementary phlegme, which is drawn out of the whole body almost without taste, leaving in the bottome of the glasse, another liquor, farre more lower and sharpe, and therefore more strong to dissolve, which otherwise before was nothing so sharp, because the Salt Armoniac was tempered and mixed with a watry phlegme. Whereof if thou desire to know the quantitie, take so much of the best Salt Tartar, which is of the same nature, but fixed, by which if thou distill by little and little thre pintes of this Vinegar distilled, and displaced, to the waight of one ounce, thou shalt finde the volatile Salt Armoniac to be conioyned with the sharpe fixed Salt: and that which shall be distilled from the same, will become altogether without taste, or a little sweetish, the volatile Salt Armoniac being gone, through the passage in the fixed Salt, so that the said ounce of Salt Tartar, is increased by one scruple or more of volatile Salt, increasing the quantitie of the other fixed. Thus that volatile Salt Armoniac which vanissheth out of the Vinegar with the watry and aerie substance, is retained by passage, in the proper fixed Salt, and there abideth, and by his absence, disposing the distilled li-

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quor, of all soverneesse: the which is therefore of no vertue, or of lesse efficacy, then pure and simple water. Whereby it appeareth, how little ferment is needful to a great quantitie of paste, to acuate and augment the same, as Philosophers speak: without the which, the elementary water will haue no sharpenesse. For if that Salt Armoniac be wanting, as touching the force and vertue thereof, water hath neither tartnesse, nor taste at all.

Therefore a Hermetical Philosopher & Physitian, which is well acquainted with the lively anatomic of things, wil teach, that the sharpe, sover, and attenuating taste of Vineger, and the dissolving facultie thereof, ariseth hereence, because tart things, whether they be waters, or iuices, are mixed and infused with salt Armoniac: and that therefore Vineger, not onely in regard of the tartnesse thereof, but also that most thin spirituous sover essence of Salt, doe pierce into the most inward parts even of the hard bodyes. And if it shew forth any cooling effects, it cometh thereof, because the sulphurous, and fierie qualitie of the wine, that is to say, the *Aqua Vite*, is seperated: without the seperation whereof it can neuer be made vineger, and can at no time yelde any taste of *Aqua Vite*. And that sharpenesse by which it burneth, is the chariot or carrier away, of the elementarie and colde water, by the which it is carryed and pierceth into the most inward and secret partes, as we haue learned by often experience, that in that water, the same sharpenesse is contained, and most narely conioyned therewith.

Nowe, as we haue shewed that the sover and mercuri-
all liquors of things, both borrow that tartnesse, from a certaine Armoniac salt, and volatile, which ariseth from the fixed: even so the sulphurous and oylie liquors, both receive and taketh his vertue from no other thing, than from that sweete bitterous sulphurous salt, which borroweth the same from fixed salt: so that, in the fixed salt, and out of that salt, that mercuriall sovernesse, and sulphurous vertue doe spring,
and

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and doe receive their fruits therefore, as from the roots and first originall.

As also here it is to be noted, and to be wondered at, that a triple substance is senerally to be extracted, out of one and the same Essence: from whence all things created, doe sucke and drawe their faculties, vertues and properties: and that the same doe so subsist in one and the same subiect, that two others are to be produced from one other. And the same three essences, when they are separated, and coupled together againe and united, are then enriched and increased with wonderfull vertues and faculties, and have gotten exceeding perfection. The which, the more often that they be separated and united, the more perfect and high degrees of power and force they obtaine: in such wise, that it is to be reputed the universall and most excellent Medicine of all others.

CHAP. VII.

Concerning the excellent goodnesse of Salt
in Medicine, according to
auncient prescription.

It is manifest in the writings of Galen, and other Greeke Physitians, as also in the Traditions of the Arabians and Latines, with one consent, that Salt is good and profitable, not onely to season and save meates, but also for Medicine: Albeit in the dyet of sicke persons, they commanded them to abstaine from salt things: They defended the vse of Salt, to be necessary for the curing of divers diseases, for that it hath vertue, to cleanse, to open, to cut, and to make thinne, to move sweates, to further urine, and to provoke vomit.

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And in this manifold facultie and vertue, it is more profitable than the most of other remedies. For the proof whereof we will bring certaine examples of some of the most ancient and famous Physicians.

Lib. de re
med. 7. cap. 3

First of all Aegineta, concerning the facultie of Salt, saith thus: All Salt, hath great facultie to drye and to binde: Wherefore it consumeth all whatsoever it moystineth in bodies: and compacteth the rest by binding. For this cause it preserveth from putrefaction. But burnt Salt hath greater force to resolve and consume.

Lib. collec.
15.

Oribasius is of the same opinion, scilicet, (saith he) whether they be digged out of the earth, or whether they come out of the sea, have like facultie: and is mixed with two qualities, that is to say, of cleansing, and binding. In this notwithstanding they differ, that Saltes digged out of the earth, are of a resolving and consuming essence, by reason that they are of more grosse parts, and do more binde.

Lib. 2. de
virtute simp.
medi. ad
Eutrapi.

The same Oribasius, saith also, speaking of Aloes, digged and marine salt have all one force, and are mixed of two qualities, the one of cleansing, the other of binding. But it is plaine, that both kindes doe drye. For the which cause it consumeth all humors in the body, and thickeneth the solyde parts by binding. Burnt salt hath greater force to cleanse: but it doth not contract and thicken so much as the other.

The flower of salt, hath thinner parts, than burnt salt, and is of a sharpe qualitie and much digesting.

Tetr. 1.
term. 2. cap.
43. & 46.

Acetum hath also almost the same vertues, saving that he addeth this concerning the froth of salt: The flower of Salt saith he, is frothy, cleaving to the rocks that are next adjoining, and it hath by nature more thinnish partes, than Salt it selfe, therefore it can much more attenuate and resolve: but the rest of the substance, cannot thicken as Salt doth.

Paulus Aegineta, in the same Booke and chapter before quoted, writeth that the same froth of Salt, is the flower of Salt, and is of more thinnish partes, and more consuming, then is Salt it selfe, but doth lesse compact. By which it doth evidently

Chymicall phylicke.

Worthy apper, that the science of Calcination, of attenuation, and of infusion, was not unknown to them of olde time. For by the boiling and syring of the sea, they learned the Art of distillation, by which they separate the more spirituous, from the more grosse: even as we see the truth thereof to appeare in the experience of chaurming and washing simple milke. For by that meanes, those sundrie substances, are divided one from the other, namely Butter, Curdes, and Wheye.

Arius, speaking of emulsi-
on, and of those things which do helpe
concoction, according to the opinion of Galen, and other Philo-
sophers, setteth before us Salus. In the description whereof, he put-
teth in, one pound of salt of Cappadocia, the which surmounteth
the sale of all other the Ingredients of that composition: the which
pounded, he prescribeth to be taken in a crabs egge, to the quanti-
tie of bulle a spanfull, falling in the morning. The effect whereof
he sheweth in these words: No man can sufficiently commend the
worthines of this medicine, for the helping vertue which it hath in
cure distemperatures, exceeding cold humors: for the which cause
it helpeth the collicke, and both gently loosen the belly.

Ter. 2. sem
1. cap. 24.

He describeth also other saltes which loosen the belly, which
distill cleame from the beas, with other helpes befores. And into
one composition, hee appointeth to be put of clere dyed salt, 144.
diagrames. In the which composition, he added of the flowers of
Cinnamon, of Coniza, of mountaine Calamint, of the roots of the
mountaine Cringium, of Dragon, of Asphodan, of Pepper of each
a thirde parte. The which Ingredients put to the quantitie of the
salt aforesaid, come nothing nere to the quantitie therof.

He appointeth another composition of Salts: where to thirtie
ounces of parched salt, hee appointeth a farre lesse dose of Hyssop,
of wilde Thyme, & of Camomile: the continuall use whereof, hee ap-
pointeth in stead of common salts, but onely for to make the meate
savoury, but also for medicine. For (saith he) who so useth the same
continually, shall at no time be troubled with any disease. It hel-
peth headache, it quickeneth the sight, it cleanseth the breast from
fleame, it maketh good concoction in the stomacke, and purgeth
the kidneys.

The Practice of

Whereby it appeareth, that the ancient Physicians did not only use Salt, but also that they made use of the best and most cleere sort, the which also they dyed and purged with beere of the fire, to make it the more forcible to helpe in all distempers. For so they are of that power, that they take away all manner putrefaction and corruption of wounds, and doe put away the originall of other diseases and pleasures, and do amend them. The which being so, what other thing can be found out, for the conservation of life and health, or for the expulsion of all diseases, more profitable.

In lib. de
metho. me-
de. cap. 9.

Aetorius, also describing certaine purgative Salts, doth give unto them great efficacy in helping and curing sundry diseases, and in preventing many sicknesses.

Myropsius describeth more than twenty sundry Salts. And among these compositions, he calleth one the Apoplex Salt, the which preferreth the sight to a very great age, cleneth the lungs from tough fleumes, preventing coughes, and enlarging the breath. Another composition he attributeth to Saint Luke the Evangelist, which is almost of the like vertue, the which the Egyptians of Aegypt, (as he saith) used for salubrity, that they might be the more fit to apply themselves to their studies: being also of use, to cure sundry diseases.

Li. de med.
dica. cap. 30.

Marcellus Empiricus, described the manner of purging Salts. Many other authors might be alleged, as Gregorius Theologus, Plinius Secundus and others, which have given great commendation to the vertue of Salts, whole remedies for wounds sake, &c.

CHAP. IX.

Concerning the extractions of Salts out of all things, and Chymicall calcinations and incinerations, knowne to the ancient Physicians, and used in Medicine.

There

Chymicall Physicke.

There are some which conceyve and deride our Artifice concerning the extractions of Salts. But no wise man will speake against the thing which he knoweth not. For the ancient Physicians; have used calcinations like unto ours: as may appeare by the wordes of Oribasius, when he maketh mention of the Calcination of Tartar, and of the seeds of vinegar, put into an earthen pottle, close pacted as I said. For he saith that the matter which is to be calcined, being first luted in a pottle, and set over the fire to be baked, so long, untill it wasse white, Alchimically.

Plinius Secundus, uses the ashes of brasties and foules, as most singular and familiar remedies.

All the ancient writers, speake of a little bird like a Widgeon, which is called *Regulus Troglodytes*, and have taught that the same being brought into ashes, is singular remedie for the stone. Also they say, that glasse calcined and burnt into ashes, hath the same effect. And many of our later Physicians, doe use the ashes of a sponge; drunk in white wine, for the cure of the *Bronchoecies*, which is a disease arising from the throaten kernells, of some called the *Veruca* of the throat. This they prescribe take drinke for the space of one whole day: which is a most certaine experience.

Actius propoundeth many and sundry remedies, which they of our time use, which being calcined and dissolved into ashes according to the common fashion of Chymists, he most highly esteemeth as secret and exceeding price. His wordes are these. It is said, that iborn bones be burnt and washed, it cureth the dysentery fluxe, and the spitting of blood: and is given with great profit to them that have the Jaundice: being given in the quantitie of two spoonfulls. And in another place he saith: Some burne the clawes of a swine, and give the ashes to those that are tormented with the colicke, in drinke. Other some say, that Asses bones burnt, drunk with white wine cure the falling sickness. Again he saith, All burnt bones have power to drive away & to dissolve: but more especially mens bones. Such more might be brought out of *Actius* concerning these things, I do prove that they of old doe use calcinations and ashes in divers and sundry maladies. Albeit all ashes in generall, so farre forth as they containe in them their proper Salt, have power in them to dissolve, & to cleanse, yet neverthelesse they retaine in them some property of that matter out of the which they are extracted.

Ter. 1.

Ser. 2.

Cap. 156.

Cap. 157.

Cap. 161.

The practice of

Lib. 7. de
re medica.

And this agreeth with that which Rhymeta teacheth, saying:
Ashes haue interactly one temperature, but do differ according to
the difference of the matter which is burnt. And therefore the ashes
of sharp things, as of Salses, or Solene, do blasse very much, and
do stoppe the eruption of blood without any other thing. But the
ashes of more sharp things, as of the figge, and Elmyhal, or Iperge,
are more sharpe and cleansing.

Coll. lib. 15.

Oribasius teacheth in like manner, saying that he perceiue
further. For he plainly teacheth the Chymicall extraction or salt
out of such ashes, speaking thus: Ashes (saith he) haue in them,
partly that which is Earthie, and partly that which is Iumie, and
these partes are thine, and the ashes scraped or infused in water,
and decanted, do passe through together: that which remaineth be-
ing earthie and weak, and without bying, is made hotter, bying
part of his force in the watering or infusion. And thus Oribasius
calleth the separation of the acide from the passing earthie (which
he calleth infirme, or weak, but the Chymicks, the deade and un-
sed earth) Separation.

All whatsoever our more skillfull Chymicks of this age could
see into the Calcinations and Putrefactions of the more ancient,
is this one thing, that out of such kinde of Ashes (whereof Ori-
basius maketh mention) they deale out the whole water, and dy-
still it up: and that which remaineth in the bottome, being impure salt,
they distill againe with common water, or with the purer water
thereof, (which is better) distilled from it, before the Putrefaction of
the matter, that they may make the same cleane and pure, and as
close as Chyall. For they distill many times, they filter, and
coagulate, not to the uttermost part of drynesse, but distilling out
only about water two thirde partes and more, by the pipe of the
Alembick, they afterward remove the same from the fire, that the
salt therein contained, and set in a coole place, may growe into a
crystalline Ile, which is the most pure salt of the matter without
all doubt. This salt must be gathered together and separated with
a wooden spoon. And if there remaine any parte of the water, let
it be heaped againe, and then putt into a vessel to stand in the
coole ayre, where will be condensed a crystalline substance and so,
which

Chymicall Physicke.

which will be separated by the power of the fire, and
will make it one quality into a whole as life. These be the
recidends, and the true beginning of metals, vital and spiritual with
admirable virtues. But this salt hath in it still the other three sub-
stantiall beginnings, sulphur, and mercury. For from the same,
the mercurial and sulphureous beginning, the one flows and trans-
forms, the other stops and Obstrueth, may yet be broken by a still
still motion the more such parts, namely that of salt, remain-
ing still in the bottom. Metals have their corporall properties,
but the spirituell Element which they have in them, is the of breath-
all salt, knowne to a few. Some of these salts are better as
sugars, some sweeter as sugar; some sharper as Vitriol, others
as Quinces or grapes, by whose saltnesse they are converted, better
red, and confirmed. These salts have diverse qualities, some resol-
ving, some coagulating; And as they have diverse spirits, so do they
work the simple and admirable effects.

CHAP. X.

Wherein is procured, that the naturall and originall moy-
sture in Saltes, is not consumed by calcination, but that
the very formes do lye hidde in that con-
stant and vitall beginning.



The naturall and originall moisture, with the
other qualities are replenished (as is observed)
is not consumed with the force of fire, and by
Calcination. For it shall be here shewed, that
all the more forcible qualities and properties,
and the property of things, together with their
most potent qualities and powers, as tastes,
odours, colours, with the very formes themselves, which like, are
conserved, and so be hid, in that fire, constant, & vitall beginning.
For the truth hereof, I will deliver unto you certain demonstr-
strations, oftentimes proven and confirmed by my diverse experi-
ence. One, I learned of a friend who lived at my house, who

The practice of

In the first of these, I have written a most long-
 and a most curious history, a full description, above 25. years since.
 I have written it to speak of, and philosophically discuss in
 the preparing of the sides and of all the parts of any manner of plant,
 with all the Structures and Properties of all the parts of the
 plant, and indeed in such wise as shows all their secrets, and
 the Reasons of all their Actions: that he who above thirty
 such plants prepared out of their sides of divers sorts, contain-
 ed in their severall glasses, filled up with different scales, with
 the title of each particular plant, and the properties thereof, written
 upon the same. Now, as that it was a desire to see a Koe of Spary-
 gale, as an example, as a red or white Poppy, as any like:
 then would he take the glass wherein the sides of such a flower
 had been put, whether it were of a Koe, a Spary-gale, a Pop-
 py, or any other, as such like, according as the writing of the
 glass did demonstrate. And putting the flame of a Candle to the
 bottom of the glass, by which it was made hot, you might see
 that most strange and impalpable sides, as salt, send forth from the
 bottom of the glass, the manifest forms of a Koe, Vegetating and
 growing by little and little, and putting on so fully the forms of
 Kallies leaves and flowers, in such perfect and naturall wise in ap-
 parent shape, that a man would have believed hardly, the same to
 be naturally corrupt, inasmuch as truly it was the spirituall Idea,
 infused into a spirituall essence: which served for no other purpose,
 but to be manifest to his sitting eyes, that so it might take unto
 it a more lively being. This I have done, I have, as the vessel
 was taken from the fire, turned to the other side, and standing
 still, became a Glass and a manifestation.

When I had done this secret, considering how many might be
 drawn to the same, I spent much time about it, but at last my la-
 bour was not attaching for some reason following: I desired to
 see my self more certain, to be more certain, and have often passed
 and experimented it by my self, and many others by experiment.
 As the Lord of the Lymes Fort, and great, a most great ac-
 count, both by his learning and other, being noble, and of almost
 singularly beloved, long since departed this life: with whom in
 his life time, I conversed with great familiaritie. This noble man
 took very great paines, to search and finde out the most excellent
 secrets

Chymicall Physicke.

trials of nature, but especially those which appeared, either for the preservation, or for the restoring of health. And being long to find such remedies, for that he had languished in a desperate & great trouble without any helpe, and was almost by this time to be past cure, he was at the last helpe, and wonderfully restored to health, by one only Loffenge of a certain Chymicall elixiry of great vertue, which the Lady de la Hone, a well noble and wise matrone gave unto him. This Loffenge, brought him to ease himself, by which he cast up from his stomacke all impurity, tough and viscous, like the whites of eggs, diversly coloured, in great quantitie by which he was restored to health againe, to his great joy and comfort.

Hereupon he greatly desireth to know this secret, the which he not only obtained at the hands of that noble Lady, but some others also in less betimes, by his own endeavour afterwards: the which he used both for his stonie health, & also for the good of others as need required in the way of Christian charity. This man coming out of France, in the time of the civil wars, & conversing with me, applied his mind to extract soalt out of mettals: that thereby he might prepare a remedy against the stone, dissolving it with chaffall. This soalt being mixed with the ye made of the ashes of beate mettals, by often painting warme water upon the same, & beating it through sieve and againe (as women are wont to make their chaste eye) they had a proof of his essence, included in the ye after this manner.

The ye being strained through a Filter, & oftentimes very well cleared, was put into a vessell of earth, having a narrow bottom and a wide mouth, which is called a Terebinth. And when the said vessell had stood without the windowes in the cole aire, by the space of one night, it grew into an Ile, through the cole of the winter. The window being opened early in the morning, and the ye being there appeared a more and firmer Ile. wherein there appeared a thousand formes of mettals, with all the parts thereto belonging, as leaves, stalkes, and roots, being very plaine and apparent to the eye of the beholders, in such sort as no man could but acknowledge them to be mettals.

When the noble man beheld this, and gazed upon it, as on a miracle, he hastily came unto me, and spake to me in the words of Archimides, crying, I have found, come, and see. And when I came into his worke-house, I took the Ile, and brake it into
pieces,

The practise of

piece, which I handle in words, that it might not melt with the warmth of my heart, and purges it to that of great worth, which doth not be in that little: howbeit the first, affirmed most constantly that they were made, and were left unmade from my birth till, considering what it should labour, and from whence, and how to excellent a thing could be produced out of Nature: was all calling to mind this sentence of John Baptist: *Remember man, that thou art a flesh, and as flesh thou shalt returne*: considering that the forces of such things be in bones and abides in their ashes, from whence the Resurrection of our Bodies is most assuredly to be expected.

This gallant experiment being afterwards oftentimes by me wrought, & rightly performed by Art, brought also to my mind that History whereof I spoke before, concerning a *Polemon* Egyptian: the which when I saw, I wrote, and endeavored all that I could, with meditation and practice to bring it to passe. And first I thought upon the reasons how so excellent a wonder might be finished: and what colors, that gave forme in perfectly to a stone, as to any other thing, according to the bare life, with all the naturall colours thereto belonging, in a moment, occasioned through slight heat. I say, I had times and times cogitations with my selfe how this thing might be. And amongst these thoughts, as as I was busied in other matters, I perceived that the forme and figure of a thing is included in his salt, without any colour: and that there are no other colours in water, than wateris, that is to say white: And further, that the mettals in that I let should be devoid of all colour, sending in white and white, by reason that the Externall and superfluous spirits vaporous and sulphurous be banished away, by their ascension and exhalation in the furnace, from the which spirits the colours are arise, as is to be seen in salt piter which at first whiter in spirit, yet put into a clasp of water, and set over the fire in sand to be dried, it leaveth forth his flying spirits, even through the hard body of the stone, of fire leaveth forth severall colours, and cleaving to the bittermost part of the salt like volatile metals. Seeing therefore there be but so many flying colours in salt piter, (which is a salt salt of the earth) there is no doubt but that the like

salted

Chymicall Physicke.

Saltes also are contained in all other things, which containe in them their proper colours also extract out of the power of the earth, which they teach themselves in theyr one lesson by the industry of Art.

Thus after long deliberation had with my selfe, I fullie resolued to make tryall herof. And first I take one whole simple being in the perfect vigor and strength in the spring time, having fulnesse of Juice, and impregnation of vitall faculties, which faculties are locked in the spirites of Saltes. This simple (I say) I determine to beat in a marble mortar, with his stalkes, leaves and flowers, together with the rootes, and so to reduce it into a *Chaux* or confused masse, & to put it into a vessell of glasse, closed with Hermes seale, and so to remaine to be digested, agitated, and fermented a convenient time, out of the which at the length I maye extract these three principles, to wit, Sulpheur, and Sperruete, & to separate them according to Art, preserving with all diligence the spirites: & out of their mercuriall and sulphurous liquors come, separating the Elementall water passing, whereby is extracted out of the bile feces artificially calcined, a Salt, brought to the puritie of Crystall, which is a most worthy salt, and most full of life.

Then after this, I would put to this Salt by little and little his Sperruall liquor, which I would distill from it, that I might coniugne with the fixed salt, the volatile armoniac, which is included in that liquor, and from whence the liquor borroweth his whole force, which I perceyved to be detegned and swallowed up by the fixed salt: for so nature imbraceth nature, and like rejoyceth with the like, as salt with salt.

These things thus finished, that is, these saltes being bruted together againe, then would I adde by little and little the sulphurous essence, which I would bring into earth sallate, that is to say: the most simple essence, full of all vitall faculties and properties.

Not wanting leisure to go further in this course, I have not as yet attained the intended experience of this so noble a secret: whereof I will make good advantage, if God permit, when

The Practice of

when occasion shall give. For since it is a matter in nature, and hath bene already done, there is no doubt but that it may be done againe, by other diligent workmen. Perther doe I thinke that there can be a more ready way of working prepared, than that which I have already spoken of, and which is known and familiar to true Philosophers, and Chymists. For this counsell obviates every thing that is sought both by most effectual and active virtues, and total perfection. Nowe some other better learned and more exact in Chymical philosophy than my selfe, can more readily in this thing, and take further into the working, who having better leasure, may make trial of this working, and have out in very short the truth and certainty of the matter. But woe it is my paine by his industry to assure, let him not keep the secrets to himselfe alone, but let him bestow the same upon men of good parts, for the further benefit they shall stand in need of.

For albeit, it is a matter more pleasant to behold then profitable, yet it openeth and sheweth the hidden eyes of the rude body and learned soul of man, to behold and take in view the greater and more profitable things for mankind: And afterwards will guide into the right way, the blinde, and such as doe erre through ignorance, and will stoppe the mouths of calumniators and malicious men.

CHAP. XI.

*Concerning the visible bodies of
the Elements.*



It will suffice that I have already said, concerning the visible bodies of the Elements, which of all things, as be of Mineral, or of Vegetable, and Animal, doe all things appear to be like: the one eye, the other mouth. The eye is a body of earth or ashes, brought of all full, by reason of the working

Chymicall Physicke.

washing of Waters, and is called by the Chymists, *Terra dars-
mata*, or darsmated earth. Because it hath no other force, but that
which is drying.

The mercury which is called *Mercurius Solis*, is preferred
with all Sulphur and Mercury, having no odour or taste, or
other vital vertus, which can onely mortify, without any other
force at all.

And as these are of no force, so doe they onely possesse
passive qualities, and impotent. But *Azur*, the third Ele-
ment cannot be separated by it selfe, but both either turneth into
ayre, or else remaineth mixed with Sulphur and Mercury, and both
more chiefly cleave into Mercury, which is so spiritual, that the
most expert workman cannot separate the same from it selfe
alone, but such alwayes pass away into ayre, with the ayre or
vapour of that thing, whereof the separation is made: so which
ayre Mercury is strongly combined, that it can never be separa-
ted from the same, without it be done by the great industry of a
skilful workman; who knoweth that Mercury or salte Armo-
niack Volatile, is so combined with ayre, or with the airy parts,
that it both also breathe away with the airy parts, and with the
same is reduced into spiritual Water, which is known to be the
mercurial water, by the colour, taste, and behaviour, which
springeth from the Mercury or salte armoniack, of nature spi-
ritual. The which the workman seeking to separate, conioy-
neth this spiritual liquor, with a Crystalline salt, naturally fixt,
from the which, he separateth that airy liquor, by Distillation,
which by that separation is utterly spoiled of all force, and re-
maineth an ordinary airy liquor, for because that Mercuriall
spirits possesse the nature of volatile salt, remaineth fixt,
which is proper salt, with the which he hath the most chief
ingredient in the composition. And thus the Philosophers testify,
that nature is to be wonne with nature.

And as for the separation of the same, it is to be separated
from that Mercuriall spirit, usually by heating the Element
of ayre, into water because of salt, and by cooling the Mercuri-
al

The practise of

triall spirit, into the salt, of his proper preponderance.

Furthermore, hereby it appears, that Mercury is a certaine airy thing, or else it falls: and yet substantiall more then the element of air, which working the spirit of Mercury, is a simple airy liquor of no densitie or power, but simple to insynen and penetrate. And so the same qualities doe belong to the beginnings, Soalt, sulphur, and Mercury, and the passage to the Elements. This thing hath bene made plaine before, by the example of grains, and distillat of life. These things are therefore spoken, that all men may be by the dissolution and resolution of things, that the element of air, cannot be separated by it selfe alone, neither is it to be found of any, but of the true Philosophers, and by such as are most conversant in this art.

Thus certaine demonstration is made of the subtle bodies of things produced, both out of the lower and beginnings, and also out of the elements: which in the resolution of the bodies, then do not alter the bodies values of the bodies, but a parts by themselves. But it is an idle matter to discuss the inner parts of those things beginnings, and also of the Elements, in the lower partes of the same beginnings, the virtues and powers of actions (together with the lower mixtures) are dissolved and mixed together. Whereby it cometh to passe that their bodies are filled together with the vital spirits and faculties of the Astrall and spiritual bodies, as the composition of their bodies.

For the Astrall bodies, being very subtle qualities: the subtle elementall bodies, a mixture of them may separate by themselves, yet can also bring them to nothing, in such sorte that the passage and materiall changeable bodies, where they shall only remaine these three beginnings, of Soalt, sulphur, and Mercury, salt, sulphur, and Mercury, being dissolved into one body, be made a more body, which may be made into a fifth or a fourth Element, which is the true element, standing by with such things. Whereby it cometh, the like elements separated from their beginnings, are being working but imperfectly, and are not perfect.

In this Chapter it is to be noted, that insynen nature, it
lopa

Chymicall Physicke.

rateth Elements, and their beginnings, by which all the partes
of a compound being, are separated and made manifest, and
yet those naturall substances are not said to be beaten, by such
separations, as if they were not beaten, they are yet as being be-
fore, and then converted by the arte of separation, but they were
in compounds, and after separation, they cease not to be, and
to subsist. And as the three beginnings are conuerted together, by
the helpe of an active power, turning them in one: so the three
Elements, Air, Water, and Earth, are conuerted together by
the conuersion of Fire, and as a reason, why in water by her me-
lancholic and conuulsiue partialety, both of the nature of air, and
of earth: In water it conuerts in possit, that one body it is ea-
sily turned into air, another body into earth: and so it conuerts
with both the extremes. In those that have humors, the nature
of air is conuerted. For by reason of the cold and violent
and moist parts, both cold, moist, and moist, and moist parts
change themselves into air: and moist and moist parts, and moist
become earth, even as earth also makes them, which is
Water, and is changed.

Philosophers, concerning air and earth, have written in
different manner, and have, which is to be seen, a great
difference both: Aristotle hath written that there is a
point of conuersion, where the nature of air, and earth
number of the three elements, and the nature of the three
but it cannot be beaten, but the nature of the three
as is to be seen in his fourth book of the generation of things
creatures, where he saith that by reason of the nature of the
it is most necessary for the generation of things, to be a point
of conuersion, where the nature of air, and earth, and water,

And Aristotle, in the first book of the Generation of things
where he saith that the nature of the three elements, and the
nature of air, and earth, and water, and fire, and the nature
of the three elements, and the nature of the three elements, and
the nature of the three elements, and the nature of the three elements,
and the nature of the three elements, and the nature of the three elements,
and the nature of the three elements, and the nature of the three elements,

Therefore Aristotle saith that the nature of the three elements,

The Practice of Philosophy

...the most excellent of all sciences, which is the knowledge of God and of our duty to Him. This knowledge is not to be obtained by the senses, but by the intellect. The intellect is a faculty of the soul, which is capable of receiving the light of truth. The first step in the practice of philosophy is to purify the intellect. This is done by the study of the liberal arts, which are the foundation of all knowledge. The liberal arts are divided into two classes: the trivium and the quadrivium. The trivium consists of grammar, logic, and rhetoric. The quadrivium consists of arithmetic, geometry, astronomy, and music. The study of these arts is necessary for the intellect to be able to receive the light of truth. The next step in the practice of philosophy is to study the principles of metaphysics. Metaphysics is the study of the nature of being and of the principles of existence. It is the foundation of all science. The study of metaphysics is necessary for the intellect to be able to understand the nature of God and of our duty to Him. The final step in the practice of philosophy is to study the principles of ethics. Ethics is the study of the nature of good and evil, and of the principles of conduct. It is the foundation of all morality. The study of ethics is necessary for the intellect to be able to understand the nature of God and of our duty to Him. The practice of philosophy is a lifelong journey, and it is one that is worth pursuing for the sake of the truth.

The Flowers
of Philoso-
phy.



Chymicall Physicke.

ration of fruits is mounted, softened, ground, and is at the last
thrust into, out of the layers of volume in the elements.

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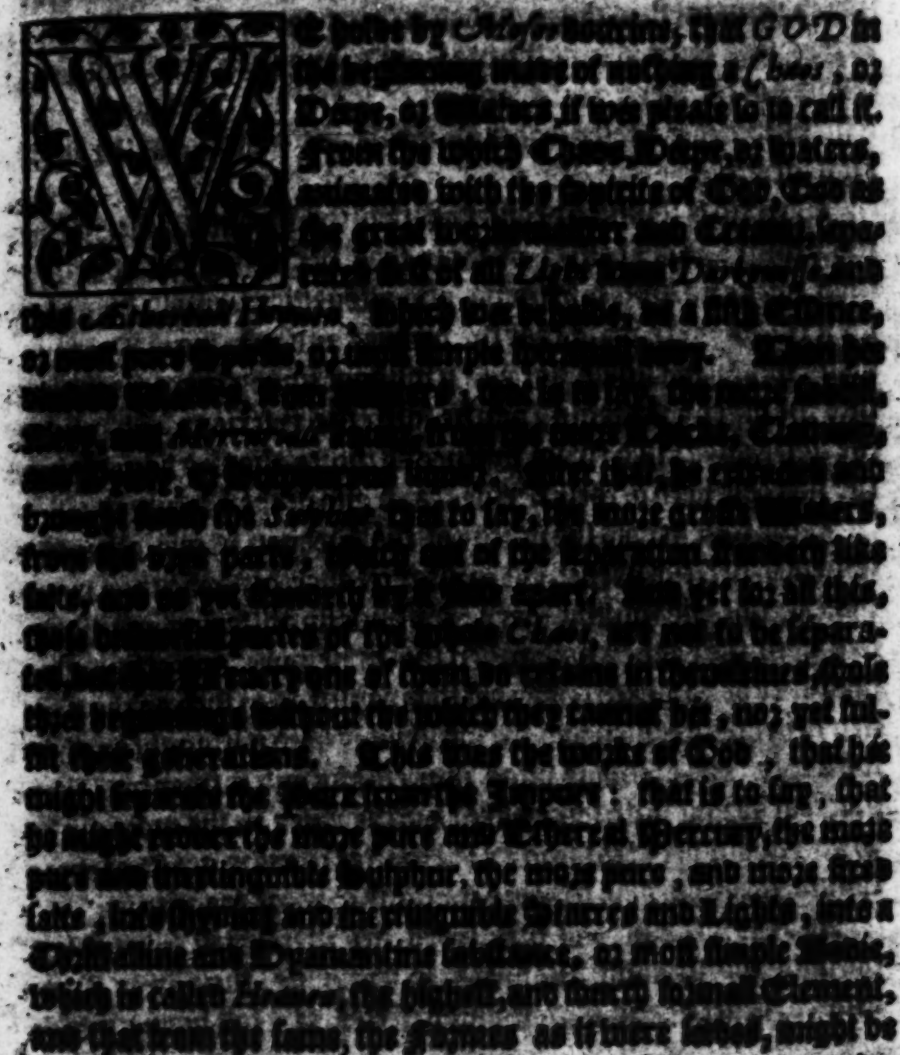
The practice of

realis, subject to change and destruction : superapposition
concomitant to pain, but these things being produced from them,
be in consequence of their decay and perdition.

These things known to a true Scientist and Philosopher, he seeks to reduce to good order, and to preserve the same by the extraction of essential Elements and Figures, and the elementary separation of the Elements and Materials, from both these formal and spiritual elements, the which he sets alone, separated from the others, which are diverse, small, &c. of another kind, that he may know the wonderful extent without any improvement.

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Moses in his Cantate Remittit illis tres legi-
mings Philosophicall which are in
every thing created.



Chymical Phynicke.

circles, are so pure, shining and fixed, that a Diamond which partaketh of the nature of fire & salt, is not of more puritie, continuance and perpetuall than they are.

As touching the Elements of Ayer, the beginnings thereof are more subtle, less pure, and less spirituall and simple, than the beginnings celestiall, and yet much more perfect, thicke, and penetrating, then are the waterie and terrestriall Perturres and Sulphure: and is such, that next to heaven it hath the preeminence of activity and power, whose forces are to be seen in blazes and flaminge bodies which are mercuriall brutes and the spirits of the ayerie Element: whose sulphure and are discerned to be pure and bright in burning Comets, which are no perpetuall fires or sulphures, which cannot be put out by degenerating from the nature of celestiall flames and sulphures, as from puritie & simplicitie into a more grosse and impure forme.

State as concerning Earth which is ayerie, it is so subtil and thicke, that it is very hard to be seen, being divided throughout the whole Region of the Ayer: which both not sent it felt to the eye, but in Spannes, in Dikes, and in fountains as in water founts. The more latent beginnings of ayer, may also be seen in Meteors: which in it, and out of it, are ingenerated, that is to say, in lightnings, in copulations, and in thunders, & in such like. For in that fiery flame which breatheth forth is Sulphur: In the windy spirit, & most fine is Mercurie: and in the thunderbolt or flame of the lightning, is salt fixed.

The brutes also of this nature are Spanna celestiall and honey, which bees do gather from flowers, wherein there is no other thing but salt, sulphur, and Mercurie of the ayer: which by a skilfull workman are not separated from thole without great contrivance, the rustick Coridon findeth this by experience to be true, when as he can separte the matter of the bees worke, into honey which is a matter sulphureus, into honey, which is a mercuriall essence, & into drasse representing the terrestriall salt. And thus that superiour globe severed into an ethereall and ayerie heaven, hath his three beginnings yet nevertheless very different in simplicitie and puritie.

CHAP. XIII

*Whence is shew'd, that in that inferior Globe of the World,
namely in the Elements of Water and Earth, these
three beginnings are plainly to be seen.*

Thus these beginnings, they are yet more plainly shewed further on in this booke; where, by reason of this more gross matter, which is the one element further, they are of the Character of the other, the grossest and most brutish in the body of the world in light: the beginning of light and fire of lower nature, by the same manner, by the same type of evolution, Jupiter, and the congelation of congelated matter, &c. Of the which later qualities, there be diverse kinds of Stones, of Minerals, many differences, both genuine, and false Minerals, and many others. Elements also many kinds of Metalls, of Woods, and of Minerals, and of Minerals, as Jewels. Whence the diversity is seen, that it is not without such diversity, that the Philosophers have: whose sentence is (after one Platon, and another Aristotle, by reason of their false, false and evolution, the nature the same: and that the same is not without perfection, the nature thereof, both make manifest. The Earth, also, is of the same, which being like unto a sponge, and continually soaks and sucks unto it the same body thereof: which is it cannot be said, that there are so many kinds of minerals and Minerals there. From this Spurious salt, as from the Father and the originall, all other salts are derived. And these beginnings are separated in all other Elements by themselves apart, that no one of them is deprived of the company of another. For in the Spurious salt, albeit the nature of salt, both specific and general, is the nature of the other beginnings, yet it is not brittle of a sulphurous and mercuriall essence, as by Chymicall experience may be

Chymicall Phyncke.

be made plain. For the first is a matter of a more subtil
how to extract out of the same by the force of fire, & the spirit
curiall spirits, which being extracted, and then the matter
fence, both of the first kind. The second kind is a more subtil
as the first, which otherwise cannot be extracted without the
great dependence of fire, nor be continued with any long contin-
uance of time.

For the second, a more subtil matter is to be extracted out of
the same full of the same matter, very subtil, and of a more subtil
nature, which is called the second kind of matter, and is a more subtil
to be extracted by the force of fire, and the spirit of the first kind, that
which remaineth to be left. It may be seen plainly that the first
kind of matter is left, and the second kind of matter is left in the
spirit of the first kind.

For the third, a more subtil matter is to be extracted out of
the same full of the same matter, very subtil, and of a more subtil
nature, which is called the third kind of matter, and is a more subtil
to be extracted by the force of fire, and the spirit of the first kind, that
which remaineth to be left. It may be seen plainly that the first
kind of matter is left, and the second kind of matter is left in the
spirit of the first kind.

Venus and
Mars are Cop-
per and Iron.

In the third, a more subtil matter is to be extracted out of
the same full of the same matter, very subtil, and of a more subtil
nature, which is called the third kind of matter, and is a more subtil
to be extracted by the force of fire, and the spirit of the first kind, that
which remaineth to be left. It may be seen plainly that the first
kind of matter is left, and the second kind of matter is left in the
spirit of the first kind.

The greens
Lyon.

For the fourth, a more subtil matter is to be extracted out of
the same full of the same matter, very subtil, and of a more subtil
nature, which is called the fourth kind of matter, and is a more subtil
to be extracted by the force of fire, and the spirit of the first kind, that
which remaineth to be left. It may be seen plainly that the first
kind of matter is left, and the second kind of matter is left in the
spirit of the first kind.

For the fifth, a more subtil matter is to be extracted out of
the same full of the same matter, very subtil, and of a more subtil
nature, which is called the fifth kind of matter, and is a more subtil
to be extracted by the force of fire, and the spirit of the first kind, that
which remaineth to be left. It may be seen plainly that the first
kind of matter is left, and the second kind of matter is left in the
spirit of the first kind.

For the sixth, a more subtil matter is to be extracted out of
the same full of the same matter, very subtil, and of a more subtil
nature, which is called the sixth kind of matter, and is a more subtil
to be extracted by the force of fire, and the spirit of the first kind, that
which remaineth to be left. It may be seen plainly that the first
kind of matter is left, and the second kind of matter is left in the
spirit of the first kind.

Chymicall Phynicke.

in them, and in the first, as we have before, being common.

Sel and Lana,
Gold, & Silver.

It has been said before in common, that in the
side the first, being in the first, and in the second, there is
contained a spiritual substance, for passing, that it is a
ble to open and to close the most strong and pure gates of Sel
and Lana.

But the first is taken from the other parts, remaining in the
bottom, as every one may see in the first. The first is this
loosely, for it is of the first, that it is taken out of the
phur, for it is taken, yet it is in the first, that it is easily let
from burning.

It is also said, that the first is a spiritual substance, which is al-
together separated from the first. (From whence the first is taken
out of all the first, and is taken out of the first. The first is the
most, which is taken out of the first, and is taken out of the first.
The first is the first, and is taken out of the first, and is taken out of the first.
The first is the first, and is taken out of the first, and is taken out of the first.

It is also said, that the first is a spiritual substance, which is al-
together separated from the first. (From whence the first is taken
out of all the first, and is taken out of the first. The first is the
most, which is taken out of the first, and is taken out of the first.
The first is the first, and is taken out of the first, and is taken out of the first.
The first is the first, and is taken out of the first, and is taken out of the first.

Of these three beginnings also, all metals are composed,
both after the first, and after the second. And this is the cause, that they dif-
fer in many ways from one another. For in the first, the first is the first,
which may be said, for it is the first, and is taken out of the first.
The first is the first, and is taken out of the first, and is taken out of the first.
The first is the first, and is taken out of the first, and is taken out of the first.

Cosmical Physicke.

by the old Philosophers, by the name of the planet *Vulcan*, a burning planet.

For copper hath great store of Sulphur, but little burning then that of yron, and it hath also much tin, but little, yet but little quantity of *Mercurie*. What that *Vulcanus* doth, is that sharpe ferment of nature, whereby the generations of all other all things are propagated and increased: whereupon the name of *Vulcan* is given to Copper, in whom there is a steele quaternitie among the planets, where are mixed tin, murther, and conglutated spirittually all celestiall elements: wherefore this planet by all the ancient Philosophers is called *Vulcan*, the mother of generations, and begotten of the males first.

It is also both in it much silver and also *Mercury*, but of considerable Sulphur, a small quantity, and the least portion of Steel. And hence it cometh that Philosophers call the same *Impur*, because that planet is altogether steele and silver, and therefore poets appoint him king of the sky, and the region of lightning.

Gold and Silver, which of all other mettals are most noble and perfect, do also consist of the three fore said beginnings, but yet mixed in equallitie, and so perfectly with great purity mixed, that it may seeme that there is one chiefe and chief element only in them, and not three of which they consist. As also *Iron*, *Copper*, and *Mercury*, are so straitly, and by the least things mixed together, that it may seeme they are one substance, not three, as consisting of three.

Gold standeth most pure *Mercury*, least in steel and silver, by which it is made more mixed than Silver, which is the most temperate of all other.

But in Gold, the sulphur which is fierie and incombustible, of a fiery nature, bringeth to passe that it standeth invincible against all force of fier, and loseth not the least weight thereof, because like will never overcome like, but contractively do cherish and performe one the other: whereby it cometh to passe that it loseth in the fier, and alternates cometh out of the same, more pure and noble then it went in. Therefore
the:

Chymicall Physicke.

As this, if there be afterward potized by little and little according to Art, his ethereal spirit, that from hence it may contract and draine the double or triple waight of the volatile, and true Mercurial salt, in such wise that being cast upon a red hote plate, it doe disappear into smoke: thou shalt at the last, by the means of sublimation, attaine to the solid earth of the Philosophers, which will have a greater brightnesse and perspicuitie, then can be seene in the most rich and orient pearle in the world. This earth the Philosophers call their Mercurie: the which alone hath admirable properties and faculties.

Again, if to this be added the oyley liquor of his prayer philosopher also exalted and kept a part by it selfe, in a well & convenient qualitie, and if the same be drayned forth with smokey robortations and exhalations, againe and againe, repeated and iterated, and be reassembled and distilled, until out of a Ternarie, there arise a unitie: then out of the grosse, terrestrial: and material leane, shall arise and spring by a certaine celestial and true dissoluer of nature, and a quintessence of admirable vertue and efficacy: the true, lively, and cleare spring fontaine to herein (as Poets ascribe, bying under a vail their secrets) *Fountain washed Phoenix*, and which cleanseth away all impuritie, to make a most pure and perfect body, replenished with vital spirits, and full of vegetation: and doth so rid himselfe from his adamantyne fetters with the which he was bound, and hindered from the victorie against the serpent *Pytho*, and doth in such wise shake off all impediments, that being free from all duskie cloudes of darkenesse, with the which he was covered and overwhelmed, he sendeth forth now unto us his most bright shining light, with the which wee are thoroughly refreshed, receyving youthful strength, putting off all imbecillitie, and like unto that *Assyrian* king of *Crete*, through the helpe of *Medea*, are thoroughly restored againe to young age. So that the same thing which afore was altogether cold without blood, and denuded of life seeming as dead, being washed in this fontaine, it ariseth and triumpheth in glory, in might, and furnished with all vertues, and accompanied with an exceeding army of spirits, doth communicate unto us fully his glory and brightnesse,

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brightnesse, and both most mightily restore and corroborate the strength of our radicall ballorne, with his onely loke and touch, thoroughly washing and rooting out all the causes and seedes of sicknesses lurking in vs, and so consuming them, that without all trouble, it preserveth our helth, unto the appointed end of our life.

He which hath eares to heare let him heare attentively, otherwise let him never take his worke in hand. For albeit I have shewed the way to perfect working more plainly (as I thinke) then any other hitherto have done, yet thou mayest erre except thou be wholly addicted and intent to thy worke.

Thus the way is prepared for true Philosophers, to attaine to that great and most excellent minerall worke, and to the preparing of that vniuersal medicine out of minervalls. And this is the demonstration, by which in all metallis and concrete bodies, those three beginnings are to be searched out, and being by art separated, are to be set before our eyes. The which to make it more plaine, I thought good to vs the example of lead, which of all men is reiected as most vile, whereas notwithstanding the Philosophers haue the same in great esteeme, because they full well know, what great secrets it containeth within. And therefore they call it their *Quintessence* or *superbus gold*.

From this tree of *Saturnus* springeth Antimony, as the first branch of the stock, which the Philosophers call their *Pyrgnestia*, which aboue all other metallick substances, containeth those three beginnings full of operative and efficacie. *Paracelsus* among all other Chymical Philosophers, hath wonderfully searched all the parts thereof, and examined the beginnings most diligently, whose substance he hath traied and commended, aboue all other metallick substances, and especially the Mercury thereof: out of which, as out of the chiefeest subiect, and more noble matter, he wrought his chiefeest and best worke. In the praise whereof these are *Paracelsus* own words: Antimony is the true helme of gold, which the Philosophers call the examiner. And the Poets saie that *Fulcan* washed *Phaon* in the same lauer, and purged him from all his spots and imperfections, being deriued from most pure and perfect Mercury and Sulphur, vnder a kinde of

Nitriol,

Chymicall physicke.

Witriol into a metallick forme and brightnesse. Doe comparth
the same also in another place to the matter of gold, concerning
whole vertues and effects he deliuereth wonders: as that it is
the highest and most perfect purger of gold, and his Mercury, of
men. His red Sulphur also doth plainly appeare, which hath his
property that it will take fier and burne like common Sulphur or
Brimstone: the which is especially to be seene in the night, & in a
darke place, without any fume, which the common Sulphur is
wont to send forth. This Sulphur of Antimony is Solary, and
such as is able to gild the superficial part of Silver.

As touching the Salt of Antimony, it is to be separated from
the same, whose property consisteth in procuring vomit. For his
strength to procure vomit is both hid in the salt flowers thereof:
from the which flowers, if the salt be taken away & separated by
vertue of a certaine salt, as may be done, then out of the flowers
thereof is made a most excellent purgation without vomiting.

But the property of the Mercury thereof bringeth no small
wonder. Which in the liquation or melting of gold with other
metalls, receiveth them all, and choiceth the gold to it selfe, with
the which it is mingled and bruted into one body, in such wise,
that it swalloweth by gold, whereas all other metalls (except Sil-
uer) do float aloft, and will not sink into the same. Consider
therefore, (saith Arnold,) that thing onely which cleaveth
to Mercury and to the perfect bodies, and thou hast the full
knowledge. And when he hath thus described the devouring Ly-
on, he addeth these words: Because our Stone is like to the acci-
dental quicksilver, which carrieth gold before it, and overcom-
meth it: and is the very same which can kill and make alive. And
knowe further, that our coagulated quicksilver, is the father of all
the minerals of that our magistery, & is both body & spirit, &c.

The same three chiefe beginnings, doe offer themselves
unto us in other semi mineralls, as in Arsenick, opo-
nent, and such other like: which albeit in their whole substance
they bee contrary to our nature and spirits, yet by nature
they have that spiritual promptnes, and flying swiftnesse,
that by their subtiltie, they easily conuey and mingle
themselves

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and mingle themselves with our spirits, whether they be inwardly taken, or outwardly applyed, and doe waite beneuous and mortal effects, and that by reason of the Arsenical Mercury pointon sal, or arsenical Sulphur, and arsenical Salt.

Gems also and precious stones, haue in them the vertues and qualities of those three beginnings: by reason of whole fier and brightnesse, the pure Mercury in them both shine, cleauning firmly to his fixed Salt, and also to the Sulphur of the same nature, whereby the whole substance of a contrary kind being separated, there ariseth and is made a most pure stone of conseruance like unto gold.

Of this sort is the most firme and constant Diamond, to whom that good old S^{ar} hath giuen the lenden colour of his more pure Mercury, together with the fier and constant spirits of his more pure Sulphur, and hath so confirmed, congealed and compacted it in all stability, with his crystalline salt, that of all other stones it is the most soyle and hardest, by reason of the most firme Union of the three principal beginnings and their coherence: which by no art of separation can be dissolved and sundered into the solution of his spiritual beginnings. And this is the cause, that the ancient Physicians had use thereof in medicine, because it could not be dissolved into his first matter.

And it is not to be thought, that those ancient Physicians restrained the use thereof, so that they termed it to be beneuous by nature, (as some falsely imagin) which being homogenous and of a simple nature, it is wholly celestial, and therefore most pure, and so, that cause nothing beneuous: but the poison and danger committed here hence, that being once broken and beaten, and in no sort apt to preparation, taken so into the stomach, and remaining there by reason of his solubilitie and hardnesse incorrupted by continuance of time, and by little and little, it both fret and teare the laps of the stomach, and so the vitralls being excoiated, death by a lingering consumption ensueth.

It belongeth to golde, with his Sulphur, to giue a red tincture, to Carbuncles, and Rubins, neither doth the difference of their colours come of any other cause, then this, that their

Mercuries

Chymicall Physicke.

Spereries and Chryſtalline ſalts, are not detched and clensed
alike: the which clensing, the moze perfect or impure it is, the
colour appeareth accordingly, either better, or worse.

And albeit Silver be outwardly white, yet within, it hath the
colour of Azure and blew, by which she giueth her tinctures
to Sapphires.

Copper, hauing outwardly a shew of rednes, hath a greene
colour within, (as the *Chrysocolla* that is made thereof doth shew
itself,) by which it giueth greene to the *Emerald*.

Iron, red within, as his sheweth a yeallow colour both plainely
shew (and yet, nothing like the colour which gold hath within
it) giueth colour to the *Ruby*.

Lime, albeit it is earthie, yet being partaker of the celestial
nature, it giueth unto Agates, Vintres, and sundry colours.

From gold, and from other mettals, as also from precious
stones, their colours may be taken away, by Cementation and
Reuerberation, by their proper menstrua, which things are
well knownen to *Chymists* and fire workers. The white colours
and sulphurs so extracted, are very fit to the affayres of the spleene.
The colour of gold, serueth for the affayres of the heart. The co-
lour of tinne, for the lunges. The colour of Mercury, The co-
lour of lead, for the spleene. The colour of Iron, for the rednesse.
The colour of Copper, for the yealow parts.

The heavenly menstrua, to dissolve mettals of their co-
lours and sulphures naturall is this: namely the dew which fall-
eth in the moneth of May, and his sugar Spanna: out of the
which two, mixed together, digested, and distilled according to
Arte, there will come forth a general dissoluer, most fit to dissolve
stones and mettals of their colours. Yea, of onely Sugar, or of
hony by it selfe, may be made a dissoluer of mettals.

Now if these three beginnings, Salt, Sulphur, and Mercu-
rie, are to be found in the Heaven, in the Ayer, and in the Wint-
ters, as is already shewed, who will make any doubt, but that
by a farre greater reason they are to be found in the earth, and to
be made no lesse apparant, seeing the earth of al other elements,
is the most fruitfull and plentiful.

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The *Mercurial* spirits shew themselves in the leanes and
fruits; The *Sulphurus* in the flowers, seeds, and birnells;
The salts, in the wood, barkes and rotes: and yet so, that eache
one of those three partes of the tree or plant, severally by them-
selves, albeit to one is given the *mercurial* spirit, to another that
of *Sulphur*, and to the third that of *Salt*, yet every one apart,
may as yet be resolved into those three beginnings: without the
which they cannot consist, have simple so ever they be. For
whatsoever it be, that hath being, within the whole compass
and course of nature, doe consist, and are profited by these three
beginnings.

And whereas some are said to be *mercurial* some *Sulphu-
rus*, and some *Salt*, it is therefore, because the *Mercurials* doe
containe more *Mercurie*, the *Sulphurus* more *Sulphur*, and
the *Saltish* more *Salt* in them than the others. For some whole
trees are to be some more *Sulphurus* and colery than other some,
as the *Pine* and *firre-trees*, which are alwayes greene in the
coldest mountaines, because they abound with their *Sulphu-
rus* beginning, being the principal vital instrument of their grow-
ing. For there are some other plants, as the *Lavozel*, and the
Acies of Oranges, Citrons and Lemons, which continue long
greene, and yet are subject to colde: because their *Sulphure* is
not so easily disperied, as is the *Sulphur* of the *firre trees*, which
are colery, and are therefore thrice of a more fixed and constant
life, furnished against the injuries of times. Furthermore, all
Spice-trees, and all fragrant and odoriferous hearts are *Sulphu-
rus*. And as there are sundry sortes of trees of this kinde, so
are there an infinite sort of *Sulphurs*, of the which to entreate
here is no place.

There are other plants which shew forth *Salt*: which is to
be found and felt by their taste: as *Celadine, Nettell, Aron*, o-
therwhile called *Weake Robin, Radish, Mustardseed, Porret*, or
Lecher, Garlick, Ransome, Persicaria, or *Arse-smart*: which al-
so by the vertue and plenty of their salt, doe defend themselves
from the wrongs of times.

Ros Solis (so called) aboundeth with *Mercurie* amongst other
Mercurial

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Mercurial plants. The which beginning notwithstanding, for so much as it is flying and spiritual, except it be retained by another more corporeal, that is to say, by a waterie or aerie liquor, it vanisheth quite out of sight. But being dissolved, and thoroughly leached by the Art of *Chymistræ*, in the interior Anatomy, with the separation of the beginnings, it may also be made subiect to sense. For Mercury is extracted out of every thing, first of all in his dissolution or separation, into a watery vapour: and Sulphur into an oyle: thirdly, out of the remaining feces, brought into ashes, a Salt is extracted, by his proper water, which being most white, & like to crye Salt, hath the taste of Turpe, sower, & biting salt, & such like relish in the mouth: whereby it is found to be true salt, which may be dissolved in water, according to the manner of true salts: differing so much from the other ashes, as life from death: so; as much as the feces that remaine thereof, are called dead earth, whereas this is replenished with vitall actions.

To conclude, in every kind of plant, & in all the partes thereof, these three beginnings are inset and cleaving, endued with sundry properties and faculties, according to the variety of Plants. The which also a skilfull Physician vnderstandeth, that he may fit each one to other, according to equalitie of matching, and according to his intended purpose.

Whereby it appeareth how necessarie the knowledge of the interior Anatomy of things, which shew easily by the impression of things, their properties & vertues, which we may apprehend & confirme by experience. Let us take for example, the oyle of Sulphur of the Wore-tree, alwayes green and vitriolated, by whose unpleasant odour, the stupefactive Sulphur which is in it, representeth it selfe unto vs. That oyle, I say, of the Wore, albeit it will easily burne, yet is a great asswager and mitigator of all paines, as comming nere to the nature and property of narcotick or stupefactive sulphur vitriolated, being as available against the falling sicknesse as Vitriol.

If we consider the properties of the beginnings of *Camphyre*, it will manifestly appeare, (although it do burne in water) by his unpleasant odour, that it hath a cooling property in it, and
narcot-

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marrocal or singefagine: whose oyle also, is a good mitigator of paines and griefe: when as notwithstanding it sheweth forth contrary effects, as at the very first burnt, it seemeth to have a certaine fierie quality. By reason of the property which it hath to alluie paines and aches, the *Arabians* iudged the same to colde in the third degree. The experience thereof is easily to be seene in the ache of the tooth. For if a hollow or rotten tooth, be but touched with the oyle thereof, it putteth away the paine. The same oyle is a most potent remedie in paines and griefe of the reynes caused by the Stone. For thereby the Stone is dissolved and swallowed, if it be mixed with competent liquor.

Other are the properties of other Oyles: For the oyles of Sulphure of Amris, and of Fennel, are fit to disperse and drive away humors.

The Oyles of Cloves, of Carduogee, of Cinamon, and of other spices and their sulphurs, as also the Oyles of Mynte, of Ambrosia, of Sage, and Betony, and of such like, are convenient to corroborate, and to warme the braine and stomach.

So the oile of Pepper, both attenuat, make thins, dissolve and cut tartarus matters in the body, and humors that are bitter sulphurous and Cholerick. And notwithstanding many doe deeme the same to be hote, yet it is farre more convenient to be given in cholericke fevers, and to put away other griefes, as tertians, and such like, than any other altering or cooling drugge.

In like sort hots and burning oyles, may be extracted out the sides of Pepper, Cardus, Opelous, Camombers, and such like cold things, whose operations notwithstanding doe not bzing heats, but rather rest and comfortable refreshing.

And the mercuriall spirits of vegetables, are oftentimes conioyned with sulphurous spirits: as that out of *Terrabina*, which is almost wholly sulphurous, as also out of Pitch and Stollen a mercuriall spirit, or sharpe liquor, may be by arte extracted, having the force of Vinegar, being well distilled, and likewise power of dissolving the most solid and hard bodies.

Moreover, in pitch barrels, that mercuriall solvent liquor is to be found, being separated from the Pitch, which hath the same
faculties

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facultie of dissolving. Also the same lesser ~~Mercurial~~ ^{Mercurial} liquor by a gentle fier at the first, may bee attracted out of the shavings or chippes of the wood, and barks of greene trees, especially out of such as are vitriolated, as is the Juniper, the Woxe, the Oake, Guaiacan Tree, and such like: which liquor is of force to dissolve Stones.

Out of the which Mercurial sharpe liquors, may also be made sundry feneral remedies, apt both to ferment, digest, and attenuate humours, and also to move sweate, and to promote urine, to break and drive forth the Stone, and very good to cure other affections, especially such as are Mercurial.

Now leaving to speake of Mercuries and Sulphurs, somewhat shal be sayd of Salts: It hath bene already declared, that generally they serue for the general purgation and evacuation of bodies: whether they move segges, Urines, or promote vomit or sweates: or whether they doe close, cut, open, or any other way helpe obstructions.

Yet notwithstanding, as betwene Sulphurs and Sulphurs, and betwene Mercuries and Mercuries, there is great difference: so is there great varietie of Salts, and much difference of their vertues and operations. As for example, the salt of the coddes of Beanes, amongst others is exceeding causticke and burning: yet being given in oyle quantitie in broath, it is very diaphoretical, or dissolving, in such wise, that nothing can worke more effectual without hurt or offence of the bowels.

The Salt of the Ash-tree, doth most mightily open obstructions, most chiefly fitting the diseases of the spleene.

The Saltes of *Artemisia*, (otherwise called the mother of Beards, and *Mugwoort*) and of *Savin*, are most fit to procure the menstrues of women.

The Salt of *Gammock*, otherwise called *Hell-harrow*, *Betty* *wherrie*, or ground *Furze*: the salt of *Saxifage*, *Gromel*, otherwise called *Pearle plant*, or *Radish*, are very proper remedies to break the Stone, and to cleanse the kidneys and bladder, from sand.

Also the Salts *Double leaf*, otherwise called *Goosenest*, of

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clot Burre, and of *Cardus Beneditus*, which are diaphorickall, or dissolving.

The Salts of Hynt, and Willow-wood, are good to purge the lappets and tunics of the stomach, and to strengthen and comfort the same. So the Salt of *Guaiaque*, is by a speciall property solutive: as the mercuris thereof by his tartnesse both to life: and the oyle of Sulphur thereof hath a purging force.

Out of the which three beginnings, if the first two spirituall and moze simple, that is to say Mercury and Sulphur be extracted and according to arts: and the fixed, which is salt, be also extracted and seperated, and be after that brought into one bodie, (which the *Arabians* call *Elixir*) it wil be jointly together a medicine promoting sweate, altering, concocting and purging.

Which tripple motion and operation cometh from one and the same essence of three united in one, giving most assured helpe, in kind of quicke-silver, against the venereal sicknesse, or French disease.

The salt of *Tartar*, is of the same kinde that they be, which sharply do bite the tongue, being also oily and sulphurous: yea, it is moze sharpe than any other: nevertheless if it be mingled with the spirit of sharpe oyle of vitriole, it can so moderate and correct his sharpenesse and biting spirit, that of them both there may be made Jelly, and thereof a sweete & most pleasing delicate Syrup, which availeth much against the gnawing and heate of the stomach, and to ease all paines of the collicke.

All such Mercuries, Sulphur, and Saltes of Vegetables, doe grow and arise from the mercurial and sulphurous spirits of the earth, and from metallick substances, but they are farre better, sweeter, and of moze noble condition than their parents, from whence they take their original.

There wil be no ende of writing, if particularly should be prosecuted, the difference of all beginnings, and their properties and faculties, which the sea and the earth both procreate. What which is already declared may suffice to stirre up the more noble wits to search out the Mysteries of nature, and to follow the study of such excellent Philosophy.

Thus

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This it is more manifest, that these three beginnings are in Heauen, in the *Elements*, as in Ayre, Water, and in Earth, and in bodies elementated, as wel of Minerals, as of Vegetables. And now it resteth that it be shewed, how the same be in Animals.

CHAP. XIII.

Wherein is shewed, that those three first beginnings, are to be found in all liuing Creatures.



First, we will beginne with Fowles, whose first beginning is at the Egge. For in Egges there are moze plaine testimonies of the nature of Birdes, than in any other thing. The white declareth the ethereal Mercurie, wherein is the seed and the ethereal spirit, the author of generation, having in the procreating power, wherof chiefly the Bird is begotten. For this cause it is marvellous, that so many and so great dissolving and attenuating vertues and faculties, doe lye hid in the white of an Egge, as in the ethereal Mercurie. The yelke of the Egge (the nourishment of the Bird) is the true Sulphur. But the thinn skinn and the shell, doe not onely contayne a certaine portion of Salt, but also their whole substance is salt: and the same the most fixed and constant of all other salts of nature, so as the same being brought into blacknesse, and freed from his combustible sulphur, but calcination, it will endure and abide all forces of fyre, which is a propertie belonging to the most fixed salts, and a token of their assured and most constant fixation. This salt daily prepared, is very fit to dissolve and breake the Stone, and to anoynt it.

As these three principles are in the Egge, so they passe into the bird. For Mercury is in the blood and flesh: Sulphur in the fat and salt, is in the ligaments, sinewes, bones, & moze in solid parts.

And the same beginnings, are moze subtil and aterie in birds, than in fishes, and terrestrials. As for example, the Sulphur

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an oily substance of birds, is alwayes of more thine parts, than that of fishes or of beastes.

The same may be sayd of fishes, which albeit they be pre- created and nourished in the cold water; yet doe they not want their hote and burning fatnesse, apt to burne. And that they haue in them Mercury and Salt, no man well aduised, will denie.

All terrestriall living creatures doe consist in like sort of these three beginnings: but in a more noble degree of perfection, than in vegetable things, they doe appeare in them. For the vegetable things which the beastes doe feede vpon, being more crude, are concocted in them, and are turned into their substance: whereby they are made more perfect, and of greater efficacy.

In Vegetables, there were onely those Vegetables: which in beastes beside the vegetation which they retaine, they become also sensatiue: and therefore of more noble and better nature.

The Sulphur appeareth in them, by their greace, tallow, and by their vnctuous, oily, marrow, and fatnesse, apt to burne. Their Salts are represented by their bones and more solid and hard parts: euen as their Mercuries doe appeare in their blood, and in their other humors, and vaporous substances. All which these singular partes, are not therefore called Mercurie, Sulphure, and Salts, because they consist of almost Mercurie, of animal Sulphur, and of Animal Salt, without the continuation of the beginnings. But in Mercurie, Mercurie: in Sulphure, Sulphur: in the Salts, Salt: each hath its dominion. Out of the which three beginnings of beastes, oyles, humors, liquors, and salts, apt to burne, are both to nourish, and also to heale and cure, may by Chemicall art be extracted.

CAMP.

Chymicall Physicke.

CHAP. XV.

Concerning Man, and the lively Anathomie of all
his parts and humours, with the vertues
and properties of his three be-
ginnings.



Now it remaineth that we seeke out and
search in man, those things, in whom they
shall be found to be so much the more sub-
till and perfect, by how much he excelleth all
other creatures in subtiltie and excellency.
For in him as in a little world are contained
these three beginnings, as diuers and manifold,
as in the great world, but more spirituous, and farre better.
For Philosophers call man, the compendiment or abridgement
of the greater world. And *Gregory Nazianzen* in the beginning
of his booke, concerning the making of man: saith that God there-
fore made man after all other things, that he might expresse in
man, as in a small table, all that he had made before at large.

For as the vniuersal frame of this world is diuided into these
three parts, namely intellectual, and elementarie, the mean be-
twene which is the celestial, which doth couple the other two,
not onely most diuers, but also climes contrary, that is to say,
that supreme intellectual whole formal and spiritual, and the ele-
mentarie, material and corporeal: so in man the like triple world
is to be considered, as it is distributed into three parts, most liuely
standing most straightly knit together and vnitied: that is to say,
the Head, the Breast, and the Belly beneath. The which lower
belly comprehendeth those parts which are appointed for genera-
tion and nourishment, which is correspondent to the lower e-
lementarie world. The middle part, which is the breast, where
the heart is seated, the fountains of all motions of life, and of
heat, resembleth that celestial middle world, which is the begin-
ning of life, of heat, and of all motions: in the which the soune
path

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both the preheminnence, as the heart in the brest. But the highest and supreme parte which is the head, or the braine, containeth the original of vnderstanding, of knowledge, and is the seate of reason, like vnto the supreme intellectual world, which is the Angelical world. For by this part man is made partaker of the celestial nature of vnderstanding, of the feeling and vegetating soule, and of all the celestial functions, formal and incorruptible: when as otherwise his elementary world, is altogether grosse, material, and terrestrial.

And as man, as touching his substantial forme, possesseth all the faculties of the soule, and their degrees, that is to say, the natural which is vegetative: the animal, which is sensitive and vital: and the Rational, which God inspired into man, when he had made him: every of the which three contained vnder them, three other inferiours, whereof to speake in this place is needless: so as concerning the material body of man, there are in him three radical and ballastick essences, out of the which, both the containing parts of the body, as the fleshy and moye solids, and also the contained parts, that is to say, the spiritual and subtle parts, are made, compacted, nourished, and doe vnto their life,

As it in them, is the radical beginning of all the solide parts: as being also in the animal seed; it compacteth and congealeth the solide parts, so as it is accounted the foundation of the whole frame.

But the radical beginning of white substance in the animal, which is the natural, most original, of white, wherewith it selfe, in the fat, grease, and marrow, and in other parts, as well proven as manifest.

The radical Mercury, wholly spiritual and ethereal, which is that inlet and natural spirit of every part and member, the next instrument of the soule, both no lesse declares it selfe, in maintaining and concerning the animal life, as being the very same, which from the soule is the life potroyed into the body, which the Sulphurous part nourisheth and sustainteth.

These three radical essences that ly in the seed of the animal, which we haue set forth in the framing of man, both according

Chymicall Phyficke.

to forme and matter, doe procreate in his members thre kindes of spirits and faculties. The first faculty is that which is called natural or vegetal, which being chiefly seated in the liver, taketh conservation and nourishment from Salt, that first radical beginning and base of the others. The vital faculty seated in the heart is cherished and sustained by a Sulphurus liquor, the which liquor is the natural moisture and fountaine of heat and of life. The animal faculty, wholly Mercurial, ethereal and spiritual, and the principal instrument of the functions of the soule, is placed in the braine: which is defended and conserved by Mercury the third radical beginning, which is wholly ethereal and spiritual.

Whereby it is plaine, that these radical spirits, or substantial and formal beginnings of things, doe so mutually embrace one the other, and which is more, the one will beget the other.

But the terrestrial and solid Salt which is discerned to be in the bones, and in other hard parts, both compact and knit together with his gluing force, the more soft parts with the hard: as men as a windy spirit, or windy ayer that by in every body, both make a living body more light and nimble, then a dead carcasle. The which qualities and faculties are wholly elementary, as proceeding rather from matter then forme.

And thus briefly is shewed the thre beginnings of man and their faculties and powers.

The body thus compacted and made of these thre beginnings, hath neede of his dailie foode and nourishment, whereby it may be preserved. Which nourishment cannot be supplied from any other, then from those things, which are of the same nature, whereof it consisteth. For we are nourished with those things whereof it consist. Nevertheless for so much as the bodie is weak & tender by his first original, it is not to be fed with the more hard food, but with meat which will easily be concocted and turne to nourishment, containing these thre beginnings.

Such milke which is given to Infants to suck, without art or labour, doth plainly enough shew his thre beginnings. For the butter sheweth the Sulphurus substance, the whey sheweth mercurial:
and

The practice of

and the chiefe his salty beginning. This milke being of one and the same essence, containing these three substances, is eaily concocted in the stomach of the Infant, and is first turned into a white wine, and then into blood. The which blood, possesseth that which is more formal and radical in these beginnings, separating and abiecting the rest into feces and excrement. Also the same blood being carried into the heart, by the veynes called *Vene Cava*, which is as it were the Pellican of nature, or the vessel circulatory, is yet more subtilly concocted, and obtaineth the forces as it were of quintessence, or of a sulphurous burning Aquavita, which is the original, which is the original of natural & unnatural heat. The same Aquavita being carried from hence by the arteries into the *Vasculum Arteriale* of the braine, is there exalted againe, in a wonderful manner by circulations: and is there changed into a spirit truly ethereal and heavenly, from whence the animal spirit proceedeth, the chiefe instrument of the soule, for that it cometh more neere to that same spiritual nature, then doe the other two beginnings. For as from wine, those three beginnings are extracted by a skilful workeman (the which also may be done out of milke, with lesse labour) so in blood (which we rightly compare to wine) are those three beginnings, which by nature her selfe, executing the office of a true *Alchymist*, hath prudently and severally distributed and dispersed into all the parts of the bodie, in such measure as is fitting to every member: giving to the bones, sinewes and ligaments, more plenty of the salt substance, then of the others: to the fat, grease, and marrow, the substance sulphurous: and to the flesh and humours which come out of blood, and to the nourishing and natural spirits, whether fixed, flowing, or wandring, a greater plenty of the *Mercurial* spirit.

What first age of infancie overpassed, and greater strength being increased to concoct and digest meat, then the stomach offereth it selfe to more solid and firme sustenance, as to bread, wine, and such like, continuing as well out of the stoe of vegetables, as of animals, fed and sustained by the same vegetables, which are passed into an animal nature, that is to say sensative, even as a mineral

Chymicall Physicke.

taking of Camphire, the Juice of Poppy, of Spittle, and of
such like qualities which bring Sleep, by their soporifics Sul-
phure, and not by their cold quality. Also they shal finde by their
soluer and sharpe vapours of Asperity, that falling Rheumes,
Apoplexies, Strokes, and hundred of Cancers come from thence,
in rheumatick affections; if they be accompanied with any poison, by
which they containe spirits, they cannot but must needs bring
on, and diffused in the humours, and contagious diseases.

If they be diligently into study, they shall find, that from
 them do arise into the world, many good things, which will be
 the fruit of the Spirit, and the fruit of the Word, which will be
 out of their hearts, and are separated from the other good things,
 by the power of the Spirit, and the Word, which will be the
 greatest witness to the world, by their conduct, for the glory
 of the Father, and the Son, and the Holy Spirit, and the
 of the Father, and the Son, and the Holy Spirit, and the
 of the Father, and the Son, and the Holy Spirit, and the
 of the Father, and the Son, and the Holy Spirit, and the

[illegible]

12. And hence we depart not from the opinion of Hippocrates, which he hath taken in his books concerning the medicinal doctrine. For he rejecting their opinion, which says the beginnings are chiefly of four sorts to the elementary qualities, to wit, other foundations namely, to wit, to wit, to wit, and to wit, the which we reduce to these three beginnings of all things, ascribing to every of them their singular faculties and properties. For what

The practice of O

police as "hatched flowers" in the nature of "spiders" and "bits of fish scales" and with some just a little more active, the target is to be crushed to death from hunger.

It is not without reason I say not, but that some kinds of sickness may arise from the humors, qualities, abundance in our body, which be rather some of the extremes and fixities by more either repletion or depletion, and not certainly rather arise out of such abundance, than out of the beginning.

Most of the movements of spirits are spontaneous, without any aid of their leaders, and beneficial to the living. For the living benefit of others, they are not infrequently suffering such afflictions as long illnesses, being such as may be cured, even by ordinary means, being either told or made to feel. On the contrary, some leaders spend up to the death, not sharing with the pains of the afflicted, but with others, especially with those who are suffering from long illnesses, and those who are suffering from long illnesses.

gradations ranging of a terratril and finely-grained
matrix intercalations, are recognized by a simple ceiling
slope of 1:100. It is a common and small, and is a common

Such is certainly, the full growth of Terrestrial, that some fishes
 neither are actually found nor known, which the same Terrestrial
 (as well as Terrestrial) affords to be superabundant, which fish
 have come from the influence of nature, between which objects
 founded which is visible, at least some singular and peculiar,
 than in common abundance. Such are the effect, production of
 force which happens to some men more often than others, by a certain
 singular influence of the nature, no constitution of the body,
 no by the concourse of the evil planets; such are therefore di-
 versely affected, by the same rules, nature and properties of
 their ~~affection~~ ^{affection}, producing by their actions and passions,
 various fruits in all times.

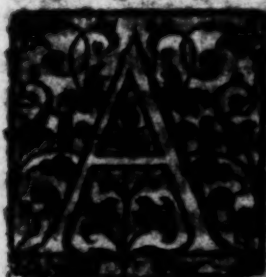
The first are hidden causes of these kinds of diseases, being
 such as we cannot easily reach, like medicines of the same
 nature, which are inward with a hidden virtue, are to be used.
 And as there be Celestial, spiritual, and ethereal affects: so also
 they

Chymicall-Physicke.

Suppose the picture was a real troublemaker. Would any other picture be more than just a picture? Suppose it brought with it a spiritual nature. And was your film to let it speak its mind.

CHAP. XVI

Which is the real, that is the whole face of purging in
Medicine, in the *pharmaceutical world*, is the
brand *Myosin* Spirit according
to every of their general

[illegible]

Smaller than *Operturals*, as indeed both more gentle and
 temperate spirits, do get a more gentle nature, medicinal:

Memorandum

2043

and nourishing. The first kind is the infernal kind, that is to say, the kind of the damned, and the kind of the damned, as it is called by the worst and most pernicious spirits, being a most fall and destroying nature, which sometimes bringeth great detriment. These hell, being so fierce, vehement, and violent, doe seeme to be made of some hard substance, and are as they be made into them being, but are in no case fitting to the true gentle and soft bodies, such as are vegetables and Animals.

Also the spirits themselves, as put on bodies agreeing to their nature, which is the kind of the damned, as it is called by the worst and most pernicious spirits, being a most fall and destroying nature, which sometimes bringeth great detriment. These hell, being so fierce, vehement, and violent, doe seeme to be made of some hard substance, and are as they be made into them being, but are in no case fitting to the true gentle and soft bodies, such as are vegetables and Animals.

Providence alwayes that you correct a creature in that creature, which it hath in it, and that you may be as much edified and promptness,

Chymicall Phylicke.

preparation in too long. This you may see by his concoction and
fixation.

Also the spirits, which by a certaine meane are fixed and vola-
tile have place, and doe shew forth themselves in Auripigment,
and in Arsenic: but of whole whole substance, without any ex-
quisite separation, are extracted certaine volatile spirits, so exce-
ding sulphurous, fierce, violent, and deadly, that deservedly they
are reckoned among the most mortal poisons: whose effects and
violence, the animal nature, as more delicate and weaker, can
not endure, but that by and by it decays: whose vehement
and pernicious qualities, can by no art be corrected or made use-
ful.

But the Antimoniall spirits, as more copulent, and grosse
than others, doe fixe their seat in Antimonie, because it is the
root and original of all other metals, which are more copu-
lent than other things.

And yet so that they doe not remaine alone, but that being
associated and linked to the company of others, as to the sortie of
Mercurials, and Arsenicals of the seven Metals, they being
sifted out of themselves, those four kinds, namely, Lead, and
Tinne, when as the antimoniall spirit doe exceed in vertue and
plentie: Iron, and Copper, when the antimoniall doe superabound
and overcome: Gold, Silver, and Mercury, when the Mercuri-
als have the mastery over others: the which Mercurials, are
more spiritual and simple than any others, and most essen-
tial: the which being brought to perfect concoction and fixation,
doe pierce and dilate and dissolve, and doe make them pure
and cleane from all antimonial and arsenical Sulphur. For
Gold and Silver are nothing else but fixed Mercury brought to
perfect concoction. And these Metals of gold and Silver, when
they are wholly fixed and coyned, having put off that simplici-
tie and thinnes of spirits, are destitute of al power of acting or
working, neither can they worke and performe any thing at all,
except they be brought againe to their first spirituality, that is to
say, into their first matter.

As for the other four metals, they having as yet not attained

ned that degree of perfection, that is to say, of puritie, digestion, concoction, and fixation, albeit they seeme to the sent most hard and solid, yet haue they not gotten as yet perfect fixation, being full of much impure sulphur, and such other like kinde of heterogerial and unkinde substances; that is to say, of arsenicall and antimonial spirits: and doe possesse a very small portion of the Mercurial spirits, and the same as yet full of impurities.

Whereby it cometh to passe, that some of them cannot endure the tryal of fire, but by the force thereof doe turne to ashes and dulle, and can neuer moze be reduced by any art into a metallike nature: other some, as moze volatile and flying than others, do vanish away into fume or smoake.

The which is wel knowne to al, not onely Philosophers, which haue seene the nature of mettals in the searching out and exercise of these workes, but also to every Goldsmith and Smytman, which know how to dispearle and send away such mettals into smoake, with their Cupels: which Philosophers can bring to passe by diuers other meanes and instruments.

And out of these kindes of Metalls, full of flying spirits, are extracted purges of admirable operations: and the same according to the nature of the spirits abounding or predominating in every of them. Of the flowers or spirits of Tinne, and Lead, extracted by sublimation, are made purgations, which worke wonderfully by detractions, by vomit, by sweates, and by Urines: which may be reckoned among the meane sort, and such as are lesse hurtful, albeit they be deriued from the metallike nature. Out of Iron and brasse, may be extracted very good purgative medicines, wel knowne to them of old time.

Now to passe from mettals to semi-minerals and to metallick iuices, infinite purgations also are extracted out of them, according to the force of their spirits. As out of Vitriol, Pitch, Salgem, Sal Armoniac, & out of many other such like things, may be extracted both meane and violent Solotines.

And to make it plaine, that al the power and effect of working which is in Mercurie, Arsenic and Antimonial, these three metallick spirits, & also what becometh partly these four, in respect of
metals

Chymicall Phycke.

metals, and all kindes of Salts, Juices, and metallike substances haue, bee altogether come, specially from these kindes of spirits: it is hereby manifest, that fixed Mercurie, which by no manner of means is to be lost, or sepe from our heart, and which is so stable and communicable with our spirits, hath no force to purge either by defecting through the belly, or by provoking to vomit: but is rather fit to procure sweat and urine.

But when it is that bee volatile and flying, by reason of his subiects spirituality and subtiltie, it is made a great cumulation of the body, piercing into all the partes and members thereof.

So by like manner the glass of Antimoine, in that it hath forming and flying spirits, not fixed, which both with these spirits, and with the substance of the matter of melting, is able by a certain toppe or elevation thereof, when being charged it is put upon the Marble Stone, hath also a vehement force of working.

And when of melting, it is so long, and oftentimes tedious, and nothing profitable will come from the same, then it is made directly tops of all working force. It will also lose all power of working or purging, if this glass be made most thine in Alcohol, and set in the heat of the Sunne, by the heat whereof, the more thine spirits bee banish away, and are consumed. And so then in stead of a losing medicine, it is made a most excellent Anodyne, or procurer of sleepe or rest.

Wherefore to shew by invincible Arguments, that all purging facultie consisteth in those flying spirits, and is wholly to be attributed unto them, it is most certaine, that glass may be made of Antimoine and of Lead, and other preparation, as well out of them, as out of metallike matters, whether it be by subliming flowers out of them, or whether it be by extracting of Saffron out of them, by the means of calcination, the which being beaten into fine powder, and in the quantity of tenne or twelve Ounces infused in water, or in some by the space of certaine houres, and after that the

water

water easily powdered from the residue or powder which is in the bottoms, and the same liquor is given, there will follow thereof a wonderful purgation, albeit nothing of the quantitie of the powder be in waight diminished, because the spirits only (which give no waight to the body) are left to the infusion, whereof cometh that great force of working.

The which powder may often be put into water or wine to draw therein his purging strength and spirit, and it may so be done a hundred times, till the spirits be cleane extracted: and yet for all this, the powder being dried, there remaineth still the full waight without diminishing. But that powder loseth his force quite and cleane of working, if the spirits be extracted with distilled water, or other such liquors.

For my selfe have found a King made of the gosse of Antimony, which being infused, is as to some a perpetual solutive medicine, so often as they would purge the body.

So to others, the *Regulus* of Antimony, made into a pill of the oil of tartre and solution of vitriol, swallowed into the stomach, afterwards passing through the belly by stool, and being washed and dried cleane, swallowed into the stomach againe: and so the same washed and swallowed in like sort a hundred times, so often as the body hath neede to be purged, it will performe the partes of a solutive medicine, and yet lose nothing of his weight.

Whereby it doth evidently appeare, that the force of working lyeth hidden in certaine spirits, which have the same properties, even as in other things there is a force and power of stirring or of nourishing, and of passing into our substance. Of which a more assured proofe and trial may be made, by the assistance of a learned and skillfull workman, who quickly and in a moment can take away from them all force of purging, by using a certaine spirit of nature, either taking some of the exceeding sharpe and penetrating spirits of Mercury, and Antimony, and to make remission of them, which can restore found and perfect health, by gentle and moderate sweating, in sensible transpiration, to the closing of the superfluous humours.

Chymicall Physicke.

of our bodies, as also the passing along of all humors, rather than by any violent and manifest excretion, to the better being of the body.

And as the vegetative being of a middle nature, between the animal and the mineriall, by this nature of partaking with both, is turned into sensitiue, (even as the red and white blood be made of blood, sperme of seeds, and of raw matter to be borne) so the mineriall (by that generall consent of all things among themselves) passeth into vegetatiue, the vegetables taking part therein by the state and the degree also, essentiall and intellectuall spirits, with the which the mineriall earth is filled, as is to be seen by the growth of many things, and especially plenty of humors, flowers, fruits, the which are abounded, and which it bringeth forth, which are nothing else but of some tellick substance.

And albeit some be vegetatiue, namely mineriall substances, but these are corruptible, and mineriall, and are not of a purging nature: for they are not of a purging nature, because they abound with certain qualities, but of humors, by reason of the entering of the spirits of nature, mineriall and intellectuall by roots into the mineriall of vegetatiue, as are they not altogether so violent, and as so dangerous spirits as they were in their first pure mineriall nature, when they were not yet digested, and indigested. For they put of the poison in the vegetable, by their manifold concoction and digestion, and are made more pure, in so much that they have no other inordinance in them, but the force and effect of purging, except peraduenture, they be given out of measure, & in a greater quantity then is fitting. But some are more purgatiue then others, namely those in whom there is greater plenty of the mineriall spirits, the which notwithstanding are nothing offensive to our nature. For it belike if any vegetable have in it an arsenicall spirit, albeit not altogether so pernicious, as is that which is in Arsenicall itself, for that it is made more gentle by concoction, yet it is not without the violence and annoyance of the arsenicall poison: such are the Beets, Rane wort, Aconitum, and Cyphorium.

Any vegetable bee endued with an Antimonial spirit, or

to be consumed: the action of it is dyed out with another spirit, it
brings it violent humors and flegmes into the limbs and
boies and sporges, and such like: neither is the vegetable with-
out commotion and perturbation in regard of the violent spirit
which is both in it selfe: a similar. with go. illo in all the living

And hereof it cometh that such simples of vehement evacu-
ation, are more abound in mountaines, in rocks, and in stony
places, where the nature of the earth is such, then in the
fat and fertile soyle. For the correction herof, and to make
them more gentle, and to put off that wild nature of theirs, they
are to be transplanted into better gardens. For that by they be-
come another nature, and more gentle nourishment, with the
which they are tempered: whereby they become more fami-
liar, whereas otherwise in the mountaines, they are colde,
and destitute of that gentle nourishment, and sufficient cause of
the fume, and of the temperature of the humors, to collect and
to temper their condition. For those things to be are amere
and cold, are to be made gentle by digestion and con-
dition: and things heuene become to be, with the same limi-
ting nature, digesting and cocting, most excellent remedies,
are made of deadly poisons, and simples. But this cannot be
done, without the knowledge of the natural accidents of things,
and without the assured science of their beginninge.

CHAPTER VIII

Concerning potable gold



And being prepared by the spirit of the philo-
sophers lead, is easily dissolved into liquor,
and deferueth then to be called potable
gold: this must needs be more convenient
as medicine in the stomach of man, then
lesse gold. For how can lesse gold benefit
the stomach, or in any sort be profitable for
the sick, when the secret is well to be full in the shell,
which

Chymicall phisicke.

which is so indigestible, that it will not be dissolved in the body of the Dietrich. The body of any thing profiteth little or nothing without the spirit.

It cannot be denied, but that all actions come from the spirit, for a body devoid of spirits, is empty, rotten, and dead. All the spirits be they which are agents, the body is belied in nature.

And contrariwise, when the body is an impediment to the spirit, that it cannot utter his force and strength (and appeareth by the working of nature it selfe, which without the destroying and obiecting of the body, cannot change the spirit, that is to say, the nourishment of meat into flesh) then of necessity, the spirit must be delivered from all his impediments, that it may shew it selfe powerfull, and not be hindered from his working.

This appeareth plaine by daily experience. For what good doth that thing in the body, which is neither profitable for the nourishment, nor yet for the health thereof.

For, what annoyance doth it not bring to our faculties, which lyeth in the stomack indigested, much better then we shall provide for our body, if in time of sickness we take that to nourish and sustaine us, which is well concocted and digested by art, and purged from all grosse superfluitie. For so nature is no manner of way hindered from distributing the same to all the parts, neither hath it any burden in concocting the same, albeit as yet it is requisite for nature to have a more subtill body, that it may turne to the profit of the body. For how much more available to helpe the sick, which are weake of nature is the spirituall substance of our medicine, if it be given, tryed and seperated from grosse impurity, then to be administered with such impurities, which attentively cloyeth and overlapeth the strength of the body. He is more blame then any moule, which seeth not this. For the spirit whether it be of meat or of medicine, is given in such small quantitie, that it bringeth no detriment, but speedy profit in a moment.

But yet these spirits cannot be given, nor prepared without bodies, for the which cause we prescribe decoctes & jellies, to be the chariots of the spirits: and we cleanse the bodies, that they being made pure, the spirit may more firmly cleave unto them.

And

The Practise of Physic

And that they are not disposed of their first naturall humors; it hereby appeareth: because the naturall humor is the body of his spirit. But when by our art, the spirits are extracted, we must have diligent care, that none of the fire away into the aier and so be lost. For this cause we must take that our vessels be sure, and nothing break out, by violence of the fire: the which spirits if we can retaine, much less can their bodies escape.

Spirits then are in bodies; and bodies passe into spirits, in such wise that they are corporeal spirits; and spiritual bodies, so as we can glue both body and spirit together.

Furthermore, that the most precious, we still retaine their humors and moisture in them; in such manner that they may be turned into liquor, daily experience sheweth: for glasse brought into ashes, and gold brought into a cinder, may be restored to the formes of glasse and gold againe, through the force of fire.

But here it may be objected (as it is by some) that gold hath no force hit to prolong life, as to corroborate the same, because it is weakened by onely heat remaining in fragility; and is also consumed by the repetition of nature and accident. That these faculties or essences (say some) are not in gold, but rather in those things which have life, as in plants and living things; from whom that force to prolong and perfect life, is to be taken, rather then from gold. And hereupon it is inferred, that there is no life in mettals and minerals; but that they are plainly dead.

I purpose to make well knowe, that gold is the fruit of his element, or something elementated: and as thing elementated, then doth it consist of elements: that is to say, all is composed of elements: doe not want their beginnings; which are the first beginnings, giving being: or that which it is to a thing. Forasmuch as therefore gold is a body elementated, it consisteth of matter and forme, by the mixture whereof there ariseth a certaine temperance, or something of likeness, which is the life of things. Wherefore gold and other mettals have life.

Furthermore, whatsoever the eye can see and behold, that hath matter and forme. For forme is the external, arising from the internal, which offereth it selfe to the sense of the eye: if it

Chymicall Physicke.

hane forme and matter, then hath it also life. Death is said to be the destruction of things, which seemeth to bring the subject to nothing. But so; so much as metalls are the objects of the senses, it shal be thought amisse that they are brought to destruction. They live therfore because they subsist. And the things which subsist cannot be said to be brought to nothing therfore not dead.

By these reasons it doth plainly appeare, that there is life in metalls, because they subsist, and because they consist of Matter and Foyme, whose mixture and conjunction is nothing, but by the bond of a certaine kind of life, which is drawen from the elements and beginnings, in the which consisteth the life of things. Furthermore, that cannot be said to be without life, which is indued with power of acting. For actions (as we have said) proceede from spirits. In the spirits is life, or else they themselves are life. And wonderful actions doe proceed and come from gold, when it is spiritual and seperated from the waight of his body: finally. who is he that dare denie life to be in metalls which are indued with so many tastes, with so many odours, with so many colours, and with other vertues. Therfore gold is vitall. For so *Marcilius Ficinus* a most witty Physicall philosopher, and a famous Physician, writeth of gold, saying:

„ We know that all living things, as well plants as animals,
„ doe live and are generated by a certaine spirit like unto this,
„ and is alwaies moved, as if it were living, and doth most speedily
„ generate among the elements, because it is most spiritual
„ all. But thou wilt say unto me, if the elements and living
„ things doe generate and beget, why doe not stones and met-
„ talls beget, which are meane things, betwene the elements &
„ living things? I answer, because the spirit which is in them is
„ restrained and hindered by a more grosse matter, the which if
„ at any time it be rightly seperated, & being seperated, if it be
„ conserved as the seminary of one thing, it is able to beget un-
„ to it selfe the like: if so be, there be put to it a certaine matter
„ of the same kind: the which spirit diligent Physicians, or natu-
„ ralists seperating from gold, at the fier, by a certaine subli-
„ mation, they wil put the same to any kind of metall, and make
„ it quick.

¶

Thus

The practise of

Thus it is plaine by the authoritie of this learned author, that there is a vitall spirit in gold, and a vertue to procreate the like to it selfe: as also it is confirmed by the testimony of *Virgil* in the sixt of his *Aeneidos*: where the Poet saith, that gold doth mount and arise by his vertue into a tree, whose golden boughes doe spread far and wide.

If the mincrall corall tree by his life natural, doe growe and increas, why is it not as like that gold and other metals do grow by the same life? Seeing metals doe haue their beginnings from minerals: minerals from waters, and waters from the sea. Now if fishes, shels, pearles, and corall, receive life from their element, which is the sea, why may it not giue vital spirits vnto gold? There are sundry sorts of life: yea, things which haue neither motion nor sense, haue life. Our daily food, doth teach vs this, from the vertue wherof, we haue sustenance and preserve life, albeit the flesh of beastes and fowles wherof we feede, be first deuyed of life and motion. So that there is nothing utterly deuyed of life (as we said before) but that which is utterly brought to nothing. For out of the very rottenesse of wood, which doth shewe and threaten the final destruction thereof, wormes of diuers sorts, are bred and ingendered. What neede many wonder, when as Philosophy teacheth vs, that out of the corruption of one thing, cometh the generation of another. And why then may not the generation of a vital metall be brought forth out of the corruption of a metallick body, and which is brought into his first matter: when as life in the body, is the last that dyeth, if it may dye? It is plaine then, that there is life in metals.

But now let vs see, whether this life which is in metals may be made fit to preserve our life, in such sort that it may not be extinguished by diseases. The which I wil briefly handle and declare. Those things which continue longest in their being, haue a more constant and permanent life, then haue those things which dye in a moment. This is in plants, the other in metals: for plants and hearbes, doe wither and vanish away in a moment: but metals wil continue a thousand yeares and more. Now how can hearbes promise long life, & helpe of continuance, which they themselves doe want? Contrariwise, for so much as metals

Chymicall Physicke.

metalls doe so long preserve themselves by their long life, why should they not performe the same, being taken into mens bodies?

The Philosophers say, that gold, of all other metalls is most temperat, by the temperatures wherof, the balsam which is in us waxing sicke, that is to say degenerating from his temperature by the force of sicknesses, is restored & holpen, in such wise, that the vertue of his medicine doth recall him to his temper, and doth so increase him with strength, that he easily overcometh sickness. Gold is consecrated to the Sunne for his colour and brightnesse, and to *Jupiter* for his temperature, & therefore it can wonderfully temper the natural heate with moisture, preserve the humours from corruption, and bring the Solary and Jovial vertue to the spirits and members.

The best way to make potable gold, is without mixture of any other thing. The next unto potable gold, is that which is beaten into thin leaves, which for want of the other, may be used in medicine cordial, to comfort the heart. The tincture of gold being extracted, doth cleanse and restore the blood. So that hereby the homogenial and kindly parts are gathered together, and the Heterogenial or unkindly are separated. For there is nothing under heaven to be found more homogenial, or similar, or more thinn substance, of more temperate nature, & lesse subject to corruption, or putrifaction, then the very pure substance of metalls, or quick-silver. What therefore can be more fit for our Balsam then that spirituall medicine, purged from all impuritie, and brought to exquisite subtiltie. Doth not a spirituall nature rejoyce and embrace a spirituall nature? Why is not gold incorporated in the fier, but doth rather joy therein, and is made more pure? Is it not because it is fier? For fier is not thrust out with fier, but they embrace one the other as being of one kind. So in like manner, for so much as our Balsam of life is most pure, and resembleth the nature of fier, why should it not receive his like, and be strengthened thereby? For *Geber* saith, that gold is a medicine, which maketh the heart merry, & preserve the body in youth: the which medicine is no other thing, but a natural heat, multiplied in the fixed substance of *Mercury*: the vertue of which heat is to gather together (as it is said aforesaid) kindly, & to

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discuer and put away all things that are unkindly, conseruing the spirits and humours in a man sooner then in the nature of metalls, because a man by his proper natural heat doth sepe-
rate the unkindly superfluities, which metalls by their unnatu-
ral heat cannot seperate.

But let the reader vnderstand, that our meaning is not to pre-
scribe this Aurum potabile, for continual food, but for medicine
onely in time of needs. For it will suffice, if it be taken once or
twice in the yeare, to prolong our dayes to Nestorian yeares,
without the ykelomnesse of sickness.

The Philosophers haue not onely called this medicine Au-
rum potabile, but also the water of life, the Elixure, the preti-
ous stone, the medicine which worketh wonderfully vpon three
sorts of things, namely vpon the animal, vegetable, and mine-
rall: for the which cause it is called the Animal, Vegetable, and
Mineral Stone: and the Arabian Astrologians call it the great
Elixir.

Wonderful is the vertue of this medicine: for herewith the
body of man being sick, is restozed to health, imperfect metalls
are turned into gold or siluer, and vegetables, albeit they are
dry and withered, being moistened with this liquor, doe waxe
fresh and greene againe. This medicine being a quintessence is
almost incorruptible and immortal, temperate, purified by the
elements themselves, and seperated from the dregs and grosse
matter of the lower elements, which are the most chiefe cause of
corruption, as the Philosophers affirme: which therefore ma-
keth a temperate and sound body, because it is, as it were the spi-
rit of life, by whose force and helpe, nature doth digest all that is
indigested, or expulse the superfluous and offending humours: it
suppresseth their qualities, it quickeneth the spirit, it maketh the
soft hard, and the hard soft: the thick, thinne, and the thinn thick:
the leane fat, and the fat leane: it maketh the cold, hote, and the
hote cold: it moisteneth the dry, and drieth the moist: to conclude,
it confirmeth and strengtheneth the natural heate & moisture.
And as all Philosophers doe write with one consent, it is an vni-
uersal medicinable body, whereunto all the particularities of me-
dicines, are reduced and infused.

For

Chymicall Physicke.

For this cause, it is as it were a fineth nature, or essence, a most thiane soule, most purgative, much resisting for a very long time, putrifaction or corruption, freed from al mortal concretion, a celestial and simple substance of the Elements, brought to this spirital nature, by Chymicall sublimation.

And yet for all this, we assure not that this medicine is altogether incorruptible, for as much as it is made and consisteth of natural things. Nevertheless, it is brought to that subtiltie, thinnesse and simplicitie spiritual, that it seemeth to containe nothing in it that is heterogential, or unkinde, whereby it may be corrupted: whereby also it cometh to passe, that being given to the sick, it preserveth them a long time in health.

And for this cause the Philosophers have had this in so great esteeme, and have wholly addicted themselves to seek and search out the same, not to make themselves rich, by turning imperfect metals into gold and silver, when as many of them willingly embraced pouertie, but rather to heale the diseases and sicknesses of men, and to defende and preserve their lives in long health without griefe, unto the time which God hath appointed.

But leaving this great myserie, which very fewe attaine unto, I wil in charitie and good wil deliver here unto thee, an easie prescription how to make certaine waters, of great vertue, which I found written in the Latine tongue, in an auncient copy: serving to keepe the body in health, and to deliver it from many infirmities, which I thought good here to insert, as very pertinent to this Treatise, which concerneth (as you have heard) the vertue of Minerals.

Take of *Aqua vite*, distilled with red Wine, *lib. 4.* Of burnt Salt, *lib. 2.* Of dead Sulphur, *lib. 2.* Of white Tartar, *3. 2.* Of the coales of flaxe which groweth in *Abella*, a Towne of *Campania* in *Italie*, *3. 3.* Of Salt Peter, *3. 4.* Beate al these into fine powder, & sear them: and being mingled together, powre on them the aforesaid *Aqua vite*, and so put the whole masse to distillation.

The practise of

The Vertues of the Distillation.

The first Distillation, hath vertue of a *Balsam* to conserue both flesh and fith, from putrifaction. It cleaseth the face from all freckles and spots, clearing the skinne, and making it fairer. It cleaseth the body from Itch and Scabbes, and dryeth vp the teares, and watrinesse of the eyes.

The second distillaⁿ expelleth impostumations, and superfluties of the body, fasteneth the teeth which are loose, and taketh away the windinnesse of the Luer.

The third taketh away a stinking breath, and purgeth tough flegme out of the Stomach, and whatsoeuer is not wel digested.

The fourth expelleth blood which is congealed in the body.

The fifth healeth and taketh away from man the saling sickness.

The sixt distillation helpeth al paines about the thzoate.

The seuenth cureth the paine of the Goute.

The eight is an excellent *Balsam*, which see thou keepe well.

The ninth distillation comfourteth and preseructh the Luer, if a little gold be dissolved therein.

After euery of the former distillations, the feces must be beaten, and searced as in the beginning.

Another Water, by which a Phisitian may worke wonders.

Take the selings of Silver, of Brasse, of Iron, of Leade, of Steele, of Gold, the summe or troth of Golde, and of Silver, and of Storax: so much of all these as the abilitie of the man can wel afforde: put these the first day in the brine of seuen yeares of age: the second day, in white wine, made hote: the third day, into the Juice of Fennel: the fourth day, into the white of an Egge: the fifth day, into womans milke which giueth a boy sucke: the sixth day, into red wine: the seuenth day, in seuen whites of Egges. Then put all this into a cupel, and distill

Chymicall Physicke.

distill it with a soft and gentle fire. That which is distilled keepe in a Silver or golden vessel. There cannot be spoken enough in the praise of this water. It cureth all sortes of Leprosie, and wonderfully cleanseth the body. It maketh youth to continue long. Use it to thy comfort, and to the good of thy neighbour.

CHAP. XVIII.

Shewing by what remedies sickneses
are to be cured.



It is alleaged out of the authoritie of *Hypocrates* and *Galen*, that contraries are cured by contraries. But he which affirmeth that contraries are cured by contraries, he shall never easily finde out a remedie for sicknesse: neither was this *Hypocrates* meaning, as shall be shewed anon. It is out of question that sickneses doe arise from the disagreement of the beginnings, and so often as those beginnings doe decline from their temper, (which is then called a distemperature) and the one being seperated from the consort of the other, taking by his standing by himselfe, procureth sicknesse. For when it is not in mixture with the other, (which being joined together, do maintaine concord) they then make warre upon the body, without any stoppe or let. I speake not here of simple and bare qualities, but of the very essences wherein are those powers and faculties whereof *Hypocrates* speaketh, which preserve the health of their *Balsam*, or to restore it when it is lost.

Being therefore the causes and properties both of health and of sickneses, we bid in the essences, it followeth that they are to be cherished wth essences, and not with qualities. The which essences so much as they are more acting spirits, they are to be repelled
with

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smith spirits, not with bodies, which are not like them, or which are contrary to them.

But it is objected, that all things consist of Elements, therefore our bodies also. If then the Element of ayer do suffer and be out of course in vs, shall the same be holpen with the Element of earth? Why then haue Physicians so selwe remedies against the pestilence? Is it because there are none at al? (I confesse when God wil punish he taketh away the vertue from remedies and medicines.) That is not the cause, I meane the want of remedies, but because ignozant Physicians, know not the causes of the pestilence, and therefore doe not rightly provide to prevent the same. For seeing they oppose against the pestilence comming of the corruption of the Ayer, a medicine taken from earth, water, or ayer, or from the earth hauing a watery original, what maruyle is it, if there follow no effect therof, when as they doe not destroy away those things which are to be mixed together, but those things which doe easily agree and are gathered together. For how can the heauen and the earth be mingled together, to helpe the disemperature of the Heauen, betwixt the which there is so great distance, as there is betwixt diuisible and indiuisible, as *Plato* spake. Therefore celestiall things are to be mingled with celestial things, waterie with waterie and earthie with earthie, and not contrariwise, otherwise there can be no agreement.

Consider wel, that Heauen, Air, Water, and Earth, are in vs, but yet a certaine thing also farre more excellent, namely, a certaine supernatural body, which conserveth all other things in their temperatue, whose strength resisteth a'l other things in their office: whereas imbecillitie and defect suffreth them to be out of course. What then is to be done in this conflict but to cherish and uphold in his vigour and strength, that supernatural body, that is to say, the *Balsam* of nature, that al other things submit therunto, and to whom it giveth life, may by the meane thereof be continued in their state, firme and sound: But with what things shall the imbecillitie and defect thereof be reffered, but with things of the same likeness?

Chymical-Physicke.

Do not desire to increase by putting water therein. Do not thin
our mixture, and thus to fight, even as one friend says, "doubtless".
All sicknesses come hereto in our bodie, in whatsoever they be
feared, because the *Balance* of nature and life, doe there decay
and increase. What else then is to be done, but to helpe our
nature to recover.

as *Hypocritae* say, that hunger is a Lichnelle. For whatso-
ever they put in their palms, beloveth the name of Lichnelle:
whatsoever then will satisfy hunger, is a Remedy for this Lich-
nelle, for in all manner of food, whereby this Lichnelle is cured.
Therefore according to the opinion of *Hypocritae*, Taste is a
Virtue. But whether it be a Virtue, and a Power, or be to be
reckoned remedies, but because they have natural properties,
agreeing with the *Diaphan* of nature, not contrary, whereby the
Instruments to see are brought out, exposed, and the better
sight is made. After the same manner, yinke shapeth light.
Why are now counters this to pass but only seven, because
the number six is all one with four, which is counted, to fight
it is one with the number counting, by which yinke

For by this is to be long their Regimen is, which ap-
plies contraries to contraries, to strengthen nature, that it may
drive it forth from sickness. Nature of the body takes
help by exercise, the small moves till into a greater part,
than if she were to try the combat only with sickness. And
yet for all this we reject not the saying of Hippocrates, that con-
traries, must have contraries themselves. That is to say, by the
cooling of the one of the distempered humours, and by the repairing
of the strength and natural *Calor*, not by calculation, or refriger-
tion, by diminution, by evacuation, not by absterion, incision,
attenuation: (by such other like, as commonly is familiar to Galen,

But words of *Hypocrite* minds, that hunger is cured by
meats, that with a little, digestion, easy evacuation, and
some rest, and some sleep, and some labour, and some
of these are for the most part, and they are hypocrisies of *Galen*, who
applies these remedies to those bare qualities whereof *Hypo-
critae* speak, saying a medicine is nothing else, than an ap-
position

Lib. de florib.
bus.

Hip. lib. de
Antiq ma
dicina.

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with spirits, not with bodies, which are not like them, or which are contrary to them.

But it is objected, that all things consist of Elements, therefore our bodies also. If then the Element of ayer do suffer and be out of course in vs, shall the same be holpen with the Element of earth? Why then haue Physicians so few remedies against the pestilence? Is it because there are none at all? (I confesse when God wil punish he taketh away the vertue from remedies and medicines.) What is not the cause, I meane the want of remedies, but because ignorant Physicians, know not the causes of the pestilence, and therefore doe not rightly provide to prevent the same. For seeing they oppose against the pestilence coming of the corruption of the Ayer, a medicine taken from earth, water, or ayer, or from the earth hauing a watery original, what maruayle is it, if there follow no effect thereof, when as they doe not destroy those things which are to be mixed together, but those things which doe easily agree and are gathered together. For how can the heauen and the earth be mingled together, to helpe the disemperature of the Heauen, betwixt the which there is so great distance, as there is betwixt diuisible and indiuisible, or *Plato* spake. Therefore celestiall things are to be mingled with celestiall things, waterie with waterie and earthie with earthie, and not contrariwise, otherwise there can be no agreement.

Consider wel, that Heauen, Air, Water, and Earth, are in vs, but yet a certaine thing also farre more excellent, namely, a certaine supernaturall body, which conserveth all other things in their temperature, whose strength retineth a'l other things in their office: whereas imbecillitie and defect suffreth them to be out of course. What then is to be done in this conflict but to cherish and uphold in his vigour and strength, that supernaturall bodie, that is to say, the *Balsam* of nature, that all other things subiect therunto, and to whom it giveth life, may by the meane thereof be continued in their state, firme and sound? But with what things shall the imbecillitie and defect thereof be refreshed, but with things of the same likeness?

Chyonical Phylcke.

1100 **Do** not doubt to putt water therein. **Do** not thinke
 our purgation to be to fighteuen as one friende against another.
 All sicknesses come hereof in our bodie, in what forme they be
 seated; because the *Balance* of nature and life, doe there decay
 and overrule. What else then is to be done, but to helpe our
 nature to recover.

As *Avicenna* sayth, that hunger is a sickness. For whatso-
 ever putteth a man to paine, belongeth the name of sickness:
 whattsoever then encreaseth hunger, is a remedy for this sick-
 nesse, for it is a manner of food, whereby this sickness is cured.
 As *Avicenna* is according to the opinion of *Hippocrates*, food is a
 remedy. But whatsoeuer be remedies and drinks be to be
 medicinal remedies, but because they haue naturall properties,
 agreeing with the *Balance* of nature, not contrary, whereby the
 weakness is redressed and strength is recovered and the better
 thereof restored. After the same manner of like manner, that
 whereby and how remedy, this is putte but easily proved, because
 the sickness is to be cured by that which is contrary to it, so that it
 is of one with the humour learning, by way of like.

Whereby then is to be knowne that judgement is, which ap-
 ply contraries to contraries, to strengthen nature, that it may
 be to fighte from sickness. Whereby nature is the more like
 help to overcome, the small nature will into a greater perill,
 than with word to the the combat only with sickness. And
 yet for all this we reiect not the saying of *Hippocrates*, that con-
 traries, must haue contrarie remedies. That is to say, by the
 feeding away of the distempred humours, and by the repairing
 of the strength and naturall *Balance*, not by calculation, or rectifica-
 tion, by generation, by excitation, nor by absterion, miction,
 attenuation, or by such other like, as common & familiar to *Galen*.

But for as of *Hippocrates* minde, that hunger is cured by
 meats, which with drink, repetition, body excitation, temperance
 with restation, labour, waye, and waye waye labour, which
 of these are not to be used, as they are proposed of *Galen*, who
 applyeth these contraries to those bare qualities whereof *Hy-*
ppocrates speaketh, saying a medicine is nothing else, then an ap-

*Lib. de flais-
bus.*

*Hip. lib. de
Antiq. med.
dicina.*

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position of those things which are desired, & an addition of those
 things which do too much abound, according to the sound opi-
 nion of Galien. *But Hypocrite* sayeth of a further matter in that he would
 have the disease qualified & dimmed away, by giving strength to
 nature against the enemy: which nature being the more robust
 and more of diseases, is to be holpen with such things as
 are like to the disease: that is such as the passions of such
 nature may be willing to receive as hunger and thirst, are re-
 mitted & assuaged by those remedies, which they greedily desire.
 But hostile things, that are enemy & contrary, are not desired,
 but such things as are a friend and familiar. For who will give
 to his enemy for when he is with him as a *serpente* like and fitting liquors and nourishments are to be given, which
 may procure to nature defence. For remedies which come
 out of the same fountain, and out of the same family, which are
 agreeing and fitting in themselves, are to be ministered. For the
 Thrusting spirits of Gales, are to be crested with *lymme* with
 sagars, with perillan alone, or with wine, because they are not
 of the same family and affinity with them, therefore neither fa-
 miliar friends nor kindred: but with those tart liquors, which
 are begotten of the same lineage, which are spiritual not corporall,
 as are those former, of the which, if certaine drops be offered to
 him which is a thirst, they will by and by stanch the thirst, and pre-
 sently bring such thirstie spirits to their rest. After the same ma-
 ner, watchings, paines, burning hentes, and such like are cured.
 For when the spirits are thirstie, that is to say, when they desire
 any thing like to themselves which is flaming, they will never
 be appeased nor at rest, untill they have obtained that which they
 desire, and have supplied their want. Therefore they are right-
 ly called by *Hypocrite*, contraries, and by *Hermiacall* Physicians,
 remedies of like kind. For they are kindred, which are
 drawn from the same source of nature, containing like pro-
 perties, similitude, and notes, and on the other side, they are con-
 traries, because they supply the defects, and doe satisfy the de-
 sires with friendly balasts, appeasing the spirits and their sitting
 superflities.

Chymicall Physicke.

impurities, seeking to consume them, or to take them away. Therefore these phasies of speech in natures anatomie, albeit they seeme different, and repugnant one to the other, yet in good consent and agreement they are received and admitted. What is to say, that contraries haue contrary remedies, like to their like.

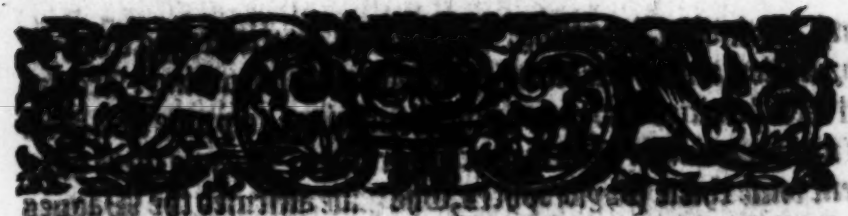
But to returne to our beginning, that is to say to the elements, or to those three hypostaticall & formal principles of bodies, namely Salt, Sulphur, and Mercurie, which is a liquor: for so much as upon them all grievous diseases for the most part doe depend, in so much that a common pestilence flying in the outward aire cannot invade a man, but it must make a breach and assault one of these. Therefore thou shalt not doe more swiftly, if to helpe him which is grieved with a mercurial sicknesse, thou vse a remedie taken out of Sulphur, then if thou shouldest mingle oyle with water, which two wil neuer be mixed or vnited. And in like sort, thou shalt labour in vaine, if thou goe about to helpe Sulphurous sickneses with a Mercurial medicine: or to put away salt sicknesses with the help of others. For these wil neuer agree together: and being so unlike one to the other, they wil neuer be incorporated in one, to heale and cure the bodie, except they be knit in a friendly peace and union, by that supernatural & ethereal body, that is to say, by the *Balsam* which is common to all things. He therefore which is sick of Mercurie, must be holpen with mercurial remedies: as the *Epilopsie*, and the *Apoplexi*, are to be holpen with vitriolated remedies taken from water. And he which wil helpe sulphurous sicknesse, must vse sulphurous remedies, and sicknesses proceeding of Salt, with medicines taken from Salt. So thou shalt be taught by reason and experience, that things of like sort wil agree & be cured with their like. We might yet make these things more plainie, & lay the same more open by many reasons and examples: but why should we ease you of that labour which we haue vndergon our selues by diligent reading, searching and experimenting the things of nature, with great expences, before we attained our desire. Accept my good wil in this, which I

I freely offer for some ease of thy paines, and for thy profit.

And if it fit not thy humour & taste (for all men haue not one relish) leaue it for those which shall better allow it.

FINIS.

2.



THE SECOND part of this Treatise,

wherein is contained in some mea-
sure the practice of the Hermene-
uticall Physicke.

CHAP. I.



SALT (whereof hath bene spoken before at
large) is a thing of such qualitie, and so ex-
cellent in it selfe, that all creatures by a cer-
taine natural instinct doe desire the same as
a balsam, by which they are preserved, con-
served, & doe grow and increas. They love
it, and like it to hael (I say) that they long af-
ter it, and doe desire it into them by their beasts, and doe like
it with their tongue out as toales, and old rabbitt. By this, as
Dogs doe such like, doe search after it with their beakes, and
will (if they can) attaine it, though out of fertile places, which
are made full by others excrements and vertues. What huge
multitudes of fishes are breed and nourished in the salt sea:
What which being so apparant, I wonder that men are of so per-
verse judgement, that they knowe not, or at least will not ac-
knowledge, the admirable effects, of this radical balsam of na-
ture. And who will not admire the vertual properties and quali-
ties of salt, yea even of that which is extracted out of living crea-
tures, which qualities are to be seene in making liquide, in clen-

*All things
naturally
love Salt.*

*Salt the Bal-
sam of nature*

The Practice of

I
Salt bath life
in it & is ani-
mal.

fine, & why? because they are made of such a
 coarſe matter, that they are not ſubject to all
 all the ſubtilties of the ſoul, & ſo they are not
 is a ſort of matter, which is not ſubject to all
 bent ſome times by the ſoul, & ſo they are not
 02 made ſo to be animate, 02 indued with life, only becauſe
 both power to draw upon it. How many faculties ſee greater
 then theſe, yea and the ſame magnetical alſo, do we find in ſalt,
 if we look diligently and thoroughly into them: What is greater,
 and more admirable then the ſalt of mans urine? which after
 convenient preparation, is made fit to diſſolve gold and ſilver:
 which by this their ſympathy and concordance, too ſufficiently de-
 clare, and manifeſtly ſhew attraction, and magnetical vertue, oc-
 caſioned 02 cauſed by their combination and copulation. Who
 ſeeth not thoſe admirable things, which are to be diſcerned, and
 which ſal out in the preparation thereof? and in the exaltation,
 whether you reſpect ſo great variety of colours, 02 the coagula-
 tions, and diſſolutions: When the ſpirit retir'd into the clay,
 and the body poſſibly againe into ſpirit: *Chriſtopherus Boreſius*,
 that great Philoſopher, did not without reaſon take the ſalt of
 hence, and begin the foundation of his work. And thus I have
 bene ſufficiently declared, that our ſalt may be made to be
 mate.

2
Salt is also
vegetal.

Salt the ori-
ginal matter
of pearles and
corall. Salt the

But that it may appear also to be as bright as the sun is evident
that is to say, that it is not composed of the growing faculties, it
may hereby be demonstrated, because it is the first existing thing
in nature, which enables to generate to multiply, and therefore
seemeth for the generation of all things, even with the Poets and
ancient Philosophers it may be said, that *Fœvus* the mother,
and first beginner of all generation, is begotten of the first spirit
or breath of the male, the which also is the same *Æther*. For
this same *Fœvus* was called by the *Greeks* *Æther*, as advanced
to the first sea, and also the generation of most precious pearls
in the shells of fishes, and of coral springing out of the bowels of
hard stones and rocks in the sea, spreading forth branches like a

The praise of H

vegetall because it is made of the same in all vegetables and it
 cause those things to be more it is more common to have the
 longer life and continuance and the more it is made of the same
 the vegetable effluvia, either in their places or in the air at
 such times as they are to serve for the

3
 Salt mine.
 rall.

Salts of di-
 vers kinds.

Stirring wa-
 ters.

Nature de-
 corded with
 nature.

Salt is fusible

Salt also is well known to be metallic of interval. And all
 men knowe it the better to be. For the first kind of salt and vi-
 vers kinds of salts are found in the bowels of the earth: they
 are salt, them, Alum, Mineral, Salt, and such others more,
 all which are of metallic nature. For the second kind of salt is much
 such the same. For the third kind of salt is much the same. For the
 this thing further, and in the end of the world, and by
 the help of nature, and the help of man, and the help of the
 prepare: which are of the same nature. For the fourth kind of salt is
 salts which have nature, and the help of man, and the help of the
 dies into waters, as in the case of the salt of the sea, which by this
 dissolution, the water is made of the same nature. For the fifth kind of
 salts with the metallic nature, and the help of man, and the help of the
 will be well known to be. For the sixth kind of salt is much the same.
 his like, and associating himself to his like. For the seventh kind of
 has never before, and the help of man, and the help of the
 is not of metallic nature, and the help of man, and the help of the
 great dissolution. For the eighth kind of salt is much the same.
 alone nature, and the help of man, and the help of the
 passage of things one into the other, and the help of man, and the help of the
 Sulphur, and other things, which are of the same nature. For the ninth kind of
 longer and better, and the help of man, and the help of the
 relation and of flame, and the help of man, and the help of the
 that great heat, and the help of man, and the help of the
 which are nothing, and the help of man, and the help of the
 except for the sake of the help of man, and the help of the
 in the first place, and the help of man, and the help of the
 ting and pleasant, and the help of man, and the help of the

Let us returne to our salt: the which is fusible, and it
 may be melted in the fire, and it may be cold againe, and it
 the force of fire, and being cold againe, may be congealed into a
 masse,

Hermeticall Physicke.

metall, as metalls be, then no doubt it will evidently appeare, that Salt is of a metallick nature. And this I say is to be done, not onely in Salt which is found in mines and in caues of the earth, but also in the very Salt of the Sea. But so; so much as the same is better knowne to them that haue but meane skil in metalls, then that I shal neede at this time to spend much labour about it, I cease to speake any word moze thereof.

Whereby it doth appeare very evidently, that this optome of *Aristotle* is false, where he saith, that cold dissolueth the things which are congealed with heate: and that those things which are coagulated by cold, are dissolved by heate. The which notwithstanding we grant to be true on the one part, so; that wee knowe well, that Salt which is coagulated or congealed by the heate of the sunne, is dissolved in cold water. But it must be confessed also to be true, that Salt, by the vehemencie of the heat of fier, is to be dissolved, moulten and made flexible, and to be cast into a moulten lump, as easily as metalls be.

Poore Salt may be extracted out of all calcined metalls which are to be dissolved, filtered, and coagulated, after the same manner as are other salts, whether they be common and not moulten, or whether they be moulten by the force of heate. For it is known to a *Chymist* of smal practise, that out of one pound of calcined lead, tenne or twelue ounces of Salt may be extracted. All which things doe sufficiently demonstrate and proue, that the nature of Salt is metallick: and that therefore metall is nothing else but a certaine full Salt.

*Salts may be
extracted
out of metalls*

By that which hath bene spoken, it may easily appeare, how Salt is animal, vegetal, and mineral, and that it agreeth with that which all the Philosophers have decreed with one consent concerning the matter and subject of the vniuersal Medicine.

And hereunto send all other signes, whereby they describe their foresaid matter, albeit most obscurely. All which things do agree with the nature of Salt: as that it is of smal estimation: that it is to be found in every thing, and in our selues: the which is most plain, so; so much as there is nothing compounded in

The practise of

mineral wood, out of the which, and at all times, Salt cannot be extracted.

CHAP. II

The three principles of all things are contained in Salt, extracted out of the earth.



But to shew more particularly those things whereof we have spoken generally, namely, that Salt doe participate with the animal, vegetal, and mineral nature, we will use a common example, the which notwithstanding, being exactly and diligently weighed and considered by a true Philosopher, is a notable mystery. The which, albeit it bee taken from out of the earth, yet it may lift up our eyes to heaven.

I meane to speake of Pitcher, which men commonly call Saltpeter. I let passe the detestable and pernicious use thereof, invented for the destruction of men: And yet I must confesse that it deserueth great admiration, in that it sheweth forth so great, and incredible effects, when as we being in these lower parts, it representeth thundrings and lightnings, as if they were in the aires aloft. But if we should consider what it is, and of what quality, in his owne nature and composition, what viuers faculties, and qualities, and effects there are in a thing so vile and so common, it would no doubt make vs to wonder out of measure.

Pitcher is made and compounded of earth his mother, which bringeth forth the same: or it is taken out of old rubbishy grounds, or out of places where stables for beasts haue bene, or out of such kind

Hermeticall Phyficke.

kind of grounds which have bene replenished with salt liquor, or with the vyins of beastes, rather then out of a leane hungry land, washed with raine, or by some such like occasion, depzined of that radical humour. It is most plentifully extracted from the ground where dove-houses are seated, and out of Pigeons dung: and this is the best Matter of all others: the which is worthy the noting. Whereby it appeareth, that Matter doth participate with the excrements and vyins of living creatures.

For vyins are nothing else, but a superfluous seperation of the Salt of vegetables, by which, living creatures are nourished and doe live. Whereby it evidently appeare, how the so: said Salt doth in kind participate with the nature animal, and vegetable. For as touching that which pertaineth to the mineral, it is not much pertinent to our purpose to speake thereof, saying that wee thinke good to adde thus much, that it is extracted out of the earth, which is the reason why it is called Salt-Matter, when as more properly it should be called the salt of the earth. But let us goe forward.

Nature ministereth matter to Art, whereof Salt-Matter is compounded: Art cannot make by it selfe, no more then nature can make Salt-Matter-pure, and seperated from all terrestrial and heterogeneous or unkindly substance. For that it may produce the same effects which the other produceth, it must be prepared by the industry of workemen. For these make choyse of convenient earth, and out of fit places, to them well knowne, and being filtered, or strained with hote common water, againe and againe, through the same earth, as lyes are usually made with ashes, it cometh to passe that a salt-ness or bynnysh taste is mingled therewith, which is proper to all salts.

Of the which like, or water so distreined, if two thirds or therabouts be vapoized away by seething at the fire, and then let coole, the salt will be thickened into an Ice, whereof the maker of Salt-Matter finisheth his worke, purifying the same by sundry dissolutions, and coagulations, that it may loose his salt-ness quite and cleane.

The practise of

*A Figure
of the Tri-
nitie.*

This common worke, being triall, and no better then mechanical, if it be rightly considered and weighed, is (as I have said already) full of admiration. For by the very same preparation, the three beginnings are extracted out of earth, which may be separated one from the other, and yet nevertheless the whole three, doe consist in one and the same essence, and are onely distinguished in properties and vertues. And herein we may plainly see as in a glasse (after a certaine manner) that in comprehensible unity of the three persons in one and the same Hypostasis or substance, which make the divine Trinitie. For thus it hath pleased the omnipotent Creator, to manifest and shew himselfe a unitrie, or Trinitie, not onely herein, that he is found so to be in the nature of earth, but universally in all the workes of the creation. For this our comparison of the Salt of the earth is general, and is every where found, and in all things.

Three di-

*stinct natures
in Salt.*

Also in this comparison of Salt, we may beholde three distinct natures, which nevertheless are and doe subsist in one and the same essence. For the first nature is Salt common, fixed, and constant: and the other nature is Volatil, Salt, the which alone, the Sal-peter-man seeketh after.

This volatil or flying Salt, containeth in it two kinds of Volatil Salt: the other full of Sulphur, easily catching flame, which men call Siter: the other Mercurial, watery, sover, partaking of the nature of Salt Armoniac.

Wherefore in that most common essence of earth, these three several Salts are found, under one and the same nature of the which three, all vegetables and animals whatsoever doe participate. And we determine to place our three hypostatical and substantial beginnings, upon these three Salts, as upon the fundamental grounds, in that our worke, concerning the hidden nature of things, and the misteries of Art, the which we had thought to have published before this time: whereof we thought it convenient to say some thing by the way, because the ground-workes and beginnings of Medicines depend upon them.

Where-

Hermeticall Physicke.

Wherefore to the end so large & immensurable doctrine, may the better and more diligently be considered of all men, especially of the wiser sort, then heretofore it hath bene, I will set plainly before their eyes, those three distinct natures of Salt, comprehended (as already is sayd) in one *Hypostasie*, or substance.

For the maker of Salt-peter, or Nitre, to make his salt the more effectual, volatile, and more apt to take fire, taketh away the fatnesse (as they terme it) from the same, and separateth the Salt thereof, which is al one with the sea salt, or common salt, which is dissolved into common water: Contrariwise, Salt-peter (as men call it) is congealed into such peeces, as we see it to be: and so there is made a visible separation of both the Salts. For the water (wherein the common Salt being dissolved and dissolved as we said) being evaporated or boyled away, there remaineth a portion of Salt in the bottome, which is somewhat like to our common marine Salt, and of the nature thereof, so it hath the same byrnysh qualities, it is fixed, it melteth not in the fire, neither is it set on fire, and therefore is wholly different from that which is congealed in the same water, which is called Salt-peter. The which thing truly deserveth to be diligently considered, not of ordinary Salt-peter-men, which are ignorant of the nature of things, but of Philosophers, if they desire to be reputed, and to be such. To whom it shal manifestly appeare, that Salt which by nature and qualitie (according to the common opinion of Philosophers) is hote and dry, a sulphureus Salt, fierce, and apt to be set on fire, such as is Salt-peter, will be coagulated or congealed in water, wherein al other saltes are dissolved, no lesse than that salt which proceeded from the very same essence of Salt-peter, may be dissolved in water, as we have said.

*Two salts
appear in
the making
of salt-peter.*

Wherefore not without great cause, the admirable nature of Salt-peter deserveth to be considered, which comprehendeth in it two volatile partes: the one of Sulphur, the other of Mercurius. The Sulphureus part is the soule thereof, the Mercurial is his spirit.

*Two flying
parts of salt-
peter.*

The Sulphureus part commeth to that first moving of nature, which is nothing else, but an ethereal fire, which is neither

hote

The Practise of

Sulphur of Nature.

hote nor drye, not consuming like the Elementarie fyre, but is a certaine Celestiall fyre. and Aerie humour, hote and moyste, and such as wee may almost beholde in *Aqua Vi-*
ta, a fyre, I say, contempered, full of life, which in Vegeta-
bles, wee call the vegetating soule: in Animals, the hote and moyste radical: the natural and unnatural heate, the true Matter of life, which falling into any subject, whether it be Animal or Vegetable, death by and by ensueth. The which cometh so to passe vpon no other cause, but vpon the defect of this vital heate, which is the repayer and conseruer of life.

The Mercurial part of salt-peter.

The same vital heate, is also to be found, albeit more obscurely in Minerals: which may more easily be comprehended by the sympathy and concordance, which the sayd salt-peter hath with Metals: as is to be seen in the dissolutions, whereof wee haue spoken somewhat before.

Beside that sulphurous part, there is also found in salt-peter, a certaine Mercurial of aerie nature, and which notwithstanding cannot take fyre, but is rather contrary thereunto. This spirit is not hote in qualitie, but rather colde, as appeareth by the tart and sharpe taste thereof: the which sharpnesse and coldnesse is wonderful, and is farre different from the Elementary coldnesse: so that it can dissolve bodies, and coagulate spirites, no lesse then it both congeale salt-peter: the which lowernesse is the generall cause of Fermentation, and coagulation of all natural things.

The cause of ferment, is lowernesse.

This same slower and tart spirit, is also found in sulphure, of the same qualitie, not burning, nor setting on fire, and which congealeth sulphur, and maketh it firme, which otherwise would be running like Oyle. Vitriol, among all the kinds of salt, doth most of all abound with this spirit, because it is of the nature of Venus, or Copper: which slower spirit in constant Mercurie (which notwithstanding alwayes tendeth to his perfection, that is to say, to his coagulation and fixation) full well can make choyse of, and attract it to him, that he may be fixed

Vitriol is of the nature of Copper.

Hermeticall Physicke.

fixed and coagulated, when it is mixed and sublimed with the same vitriol. Even as Bees suck honey from flowers, as *The spirit of*
saith. *Ripley* *Vitriol fix-*
eth Mercur-

Furthermore, this sharpe, coler, and cold spirit, is the cause why Salt-Peter having his sulphur set on fire, giveth a cracke: that so salt-peter may be of the number of them, whereof *Aristotle* writeth: as that they are humed with a contrary nature: which words of his are diligently to be considered. But what doe I meane to open the gate of passage into the orchard of the *Hesperides*, in speaking so plainly of salt-peter, giving thereby a free access unto the foolish and ignorant? Be not therefore offended in taking my words according to the letter. Salt-Peter of the Philosophers is not salt (whereof at the first came the name of *Halchymie*) is not Salt-Peter, as that common Peter: yet nevertheless, the composition and wonderful nature thereof, is as it were a certaine example, and *Lesbian* rule of our worke: Notwithstanding I have spoken more plainly & manifestly unto you of this matter, then any other which hath gone before me hath done.

Let therefore *Adam* from henceforth hold his peace, and let stammering tongues be hereafter silenced. Also let the ignorant open their eares and eyes, and give good heede to that which followeth, wherein shal be plainly shewed many admirable things, and secrets of exceeding great profits. Whereuntoh be you wel satisfied, and take my good will in good part, till hereafter I shal deliver that which shal better content you.

C A H P.

The practise of

CHAP. III.

Wherein by Examples, the forces and properties
of Salt are manifested.



We have seen out of that first remaining
Chaos (that is to say, out of that base earth,
or out of a matter confused and deformed)
an extraction, and separation of a fairer,
brighter, and transparent forme: that is
to say, of that salt, which is apt to receive
many other formes, and which is endued
with other and wonderful properties.

We have also seen, betwixt out of one, and the same essence, there
be distinct and severall things, yea, that beginnings of Nature are
extracted: of the which all bodies are compounded, and with
which *Chymist* can extract and separate out of every naturall bo-
dy, that is to say, out of Mineral, Vegetal, and Animal: to wit,
Salt, Sulphur, and Mercurie: principles verily most pure,
most simple, and truly Elementarie of Nature, all compo-
sitions under the essence of Salt, Sulphur, and Mercurie,
which *Philosophers* are wont to compare with the body,
spirit, and soule: for the body is attributed to salt: the spirit to
Mercurie: and the soule to sulphur: every one to their apt and
convenient attribute.

And the spirit is as it were the mediator, and conservier of
the soule with the body, because through the benefite thereof, it
is joynd and coupled with the soule. And the soule, quickeneth
the spirit, and the body.

We have also seen in the aforesaid salt, a *Hermaphroditicall*
Nature: Male and female: fixed and volatil: Agent and Pati-
ent: and which is more, hot and cold: fier and Ice, by mutual
friendship and sympathie joynd in one, and united into one sub-
stance: wherein is to be seen the wonderful nature thereof.

The properties thereof are no lesse wonderful: nay, rather
much

Body, soule,
and spirit.

Hermeticall Physicke.

much more wonderful. For Salt-peter is the special Key and
choise Master, which openeth most hard lockes, and the most
solid things, as well stones as opals: and bringeth gold and sil-
uer into liquor, which the proper water extracted out of the
whole masse, without separation of the male or fixed. And as
it maketh all bodies metallick, spiritual and volatile: so on the
contrary part, it hath vertue to fixe and to incorporate spirits,
both flying sooner they be.

Who now will not wonder, or rather be amazed, which
knoweth that Salt-peter is so apt & ready to take fire, by which
it passeth into ayre and smoke, and yet in the meane time seeth
that it remaineth liquid and fusible in a red hole. truelle, placed
in the center of burning coales: notwithstanding the which most
burning heats, it conceiveth no flame, except the flame of fyre
happen to touch it. And which is more, being of nature so vola-
tile, it is at the length fixed, neither is it overcome by the fire, nei-
ther doth it yeelde bee it never so violent and burning, no more
then doth the *Salamander* (if it be true which is reported of that
beast) which before notwithstanding it could not abide, nor by
any manner of meanes endure. Thus therefore ye see, that by
fire onely his nature is transformed.

Furthermore the same Salt-peter, which was of late right-
ly prepared and cleared, so white and Crystalline, (at the least
outwardly so appearing) being now put into a fixatorie fire, you
shal see that it containeth within it all manner of colours, as greene,
red, yellow, and white, with many others more. The which if a-
ny man will hardly believe, because he will be rather incredulous
than doctile, I will him to make tryal thereof, and then hee shal
learn a notable miracle of Nature, within the space of tenne
houres, with very little cost.

And least ye should take me for some *Lycophrone*, or *Gra-
marias* writer of *Tragiques*, I will teach you how to worke
truly and plainly.

Take of Salt-peter the finest and clearest, one pound or two;
put it into a glasse Alembic with a cover, and set it in sand: no
otherwise than if you should distill *Aqua Fossis*. Put fyre under,

A practise.

The practise of 1571

and moderate the same by degrees according to Art: the which
 time thou shalt increase the fire as fourth house after, in such
 wise, till the sand appears very white. This fire in the highest de-
 grees thou shalt continue by the space of five or six houres: and
 then thou shalt finde and plainly see that the spirits of Salt-peter,
 have penetrated the very glass of the Alembic, and that it hath
 dissolved the same as well within as without.

Furthermore the spirits of the Salt-peter, which are come
 through the body of glass, cleaving to the end. One thereof like unto
 flower, ye shall take off with a soft feather, and easily gather to-
 gether in great quantitie. This flower is nothing else, but the sal-
 ut of Salt-peter, whereof ye shall see all sorts of colours very long
 in extraction.

That which remaineth in the bottom of the Cucurbit, is insipid
 as loam, and wholly dead, is a speciall remedie to extinguish all
 Fevers. It is given from halfe a drachme to a drachme, dis-
 solved in some convenient liquor.

*A good pur-
 gation of bad
 humours.*

And to speak in a word, this remedy hath not his like, to cut,
 to cleave, and to purge, and evacuate the excorptions of humours,
 and to conserve the body from all pollution of corruption. For
 seeing it is of the nature of Salassic salt, it must needs be in-
 dued with such vertues and properties. And in very heade to
 deale plainly and truly, I cannot if I would, sufficiently extol
 with praises the true Salt-peter, and full salt of the Philo-
 sophers. This salt, Homer calls *himer*. And *Plato* witnesseth
 that this salt, is a friend and friend to living things. And ma-
 ny Philosophers have said, that it is the life of the humoral,
 the quickning spirit, and that which generateth all things.

It may peradventure seeme that we have bene too tedious in
 the inquisition and speculation, as well of the general, as of the
 particular, concerning the nature of salt: but it is so profitable
 and necessarie, that it is the Basis, and foundation of all medici-
 nable faculties (as moze at large shall be shewed in his place) that
 Physicians may have liberty to build themselves, and to un-
 derstand.

But as touching a Chymical Philosopher, let him knowe
 that.

Hermetical Physicke.

that he ought to devote his labours most chiefly in such waies,
and to remember that Philosophers have not without good cause
ever and anon cryed; Bake it, Bake it, and bake it againe:
which is alone, as if they had sayd, Calcine, calcine, or bying it
in ashes.

And in very deed if we will confesse the truth of the mat-
ter, al Chymical workings, as Distillations, Calcinations,
Reverberations, Dissolutions, Filtrations, Congulations,
Decoctions, Fixations, and such other appertaining to this Sci-
ence, tend to no other ende, then to bying their bodies into
waite of such, that they may communicate the spirits of Saltes
and sulphur which have made them (placed nevertheless un-
der one and the same essence) after a certaine imperceptible
manner, with their metallick water, and true Spermie: and
that to this ende, that by the internal vertue and force of Salt,
the Spermie may be calcined, boyed, and altered from
his base nature, into a more noble: when as of common Sper-
mie, it is made by the benefit of the spirit of Salt, the
Spermie of the Philosophers: which Salt it hath attracted
out of the ashes, or out of the metallick.

Now when as it cometh to passe in the eye, which
is made of ashes and water, the which being continually
enriched and broken downe, the ashes leave at their last and
strength, communicating all their Salt to the forsaide wa-
ter: the which water, albeit it alwayes remaineth limbe and
liquid, yet alwayes it is simple and pure water, colde, or of
such nature: but being thus made eye, it is become hote,
and of a drying quality, clensing, and of qualitie wholly
saline, which is altogether the vertue and facultie of an al-
tering medicine.

But it is to be considered, of what matter this quick and
metallick ashes are to be made. This of what manner of wa-
ter the eye is to be prepared, that then mayest call the Salt of
Sulphur of the Philosophers, that is to say, the Universal me-
dicine, which is full of active qualities like unto thyself, being
reduced into a true living calx.

The practise of

And whereas at the first, it was a certaine dead body, devoid
of life, it had then be made a living body infused with spirit, and
medicinal vertue.

CHAP. IIII.

Gold animated is the chiefe subject of the
metallic Medicine of the
Philosophers.



It is great wonder and here is the Philosophi-
calosopher of Nature, that it multi-
plies and increaseth gold in strength and
vertue, being already infused with great
perfection, not so much for the equal con-
currence of sulphur and quicksilver;
as in regard of the perfect combination,
adequation, equalities of Elements, and

Gold tryum-
pheth in
earth, in aier
and in fire.

of the principles which make gold. And the sage principles of
beginnings (to wit, Salt, Sulphur, and Mercury) doe in order
themselves, that the one doth not exceed the other: but being as
it were equally balanced and proportioned, they make gold
to be incorruptible: in such wise, that neither the earth (being
buried therein) can canker, nor corrupt it, nor the Ayre al-
ter it, nor yet the fire consume it, nor diminish the least part of it.

The incor-
ruptibilitie of
gold, maketh
it the best
Medicine to
heale a cor-
ruptible bo-
dy.

And the reason hereof is, for that (as the Philosophers say)
No equal hath any commensuration with himselfe, but equal. For that
cause also, in every body equalled and duly proportioned, no atti-
on or passion can be found. Also this is one of that equalitie,
which Pythagoras called the Mother, the Source, and the foun-
der of the concord of all things. This is the secret of gold, and
in every perfect body, wherein this equalitie is, there shall con-
taine uncontrollable and incorruptible composition. As the sages
when the ancient Philosophers observed, they sought for that
great and incomparable perfection in gold.

Hermeticall physicke.

And because they understood, that gold was of so small compo-
sition and simple composition, that it could not be dissolved into our body,
so long as it remained in that solidity, they sought & intended to dissolve and break his hard bands,
and by the benefit of vegetable sulphur, and by the artificiall
working of the Balsam of life, to bring it to a perfect dissolution,
that the vegetable spirit of gold, (which now they hid as it
were told, might make it of common gold, (which before it was)
gold philosophical and inseparable, which having gotten a
more perfect vegetation and growth, may be dissolved in
any liquid, and may communicate unto the spirit that floweth
and ballance perfection, of the Balsam of life, and of the nature.

And because we are now speaking of the animation of gold,
be it known for a secret, that the ancient fathers and Philo-
sophers sweat and laboured much to find out the way hereof,
that they might compound a certain Balsam of perfection, to
vegetate and corroborate, and by the noble dissolution, and the
integrity of nature thereof, to conserve the radical Balsam, and
that species of our life, in good and laudable temperament. But
though it is not to be wondered at, that gold being separated from
his minerals and fetters, and being made so spiritual and ani-
mate, and suitable in nature and strength, both corroborate na-
ture, and vivify the Balsam of our nature, and only conserve un-
to the last period of life, being taken in a very small dose, as in the
quantity of one or two grains;

*The wonder-
ful effects of
porable gold.*

And so much left it is to be marvelled at, that so soon as
by that great acquisition of temperature, it hath communicated
itself and communicated with our radical Balsam, it hath worked
the rule of pleasure, the burning of choler, and the abatement of
melancholy, and by his incorruptible virtue, hath preserved our
nature, but also to overcome all the distempers which belong to our
body. And so much more to be regarded, that the same Balsam of
nature that nature itself, is the principal cause in our nature
and operations, and of motions, not depending upon tempera-
ture or mixture, but concerning the same, as shall be evident to
be considered to consist, speaking of that our natural heat, we must

The practise of H

understande (saith he) that they can well say that, in the heart,
which we call the nature spirit in every living thing. Neither
both any other thing formed any living creature from the begin-
ning, or increased it, or diminished it unto the appointed time of
death but only this in the natural heart, which is the cause of
all natural workings, as it is said in the book of the prophet

Therefore they can be excused by no manner of excuses, which
contentiously, without any reason, nor wit, nor judgment, and
columning their kind of remedies, which was principally tend to
the relieving & comforting of our natural Weakness, which alone
(holpen with the holy medicines) is able to separate those things
which are naturally & originally in nature, & whereby heterogeni-
al by excellent convenience & ordinary conceptions: & to reduce
the heterogeneous & diverse parts, unto the unity of such most espe-
cially agree to their further confirmation. Whence if the the con-
forting of our nature through the heart has any the state of
least good (the which is nothing else but a certain heart matter, as
we say it to participate with our nature, & which is able to be
signified by our natural heart which is most commonly in life in all
relieving medicines, as in *Confessio, Absolutio, & Satisfactio de genti-
bus, & de peccatis. & de malis. & de vitiis. & de vitiis. & de vitiis. & de vitiis.* and in such o-
ther like: but I pray you in the life of god make the distinction
prescribed in that manner and sense already before: that in god
first, they use in healing & to transmute the heart, & consumption
and speak against mettallich remedies, as if they were no bet-
ter then persons: which is the heart's heart, that men which
are irreconcilably wicked, when no other things medicines had
help, are then sent to the heart, to the heart, and to such other me-
dies which are medicinal: In regard they bring from either
Silver, Mirial, Sulphur, Pitch, Antimony, Lead, & such like: all
which are participants of a kindness & spirit medicinal, which the
have found by experience, to be able to comfort our bodies by
all manner of conceptions, and without great profit: as we will
declare more at large, when we come to speak more particu-
larly of the same in our books concerning the hidden nature of
things: and of the medicines of life: In the which books, we will

showed it
to the heart
being medicinal

Hermetical Physicke.

These plainly and openly, the vertuous qualities of those metallick spirits. And it shal be there proved by reason, and also by experience, that those metallick spirits, have the same effects that the famous medicinable waters of *Rash*, and the *Snowe*, and other such like have, which are natural and naturally hot: and therefore shal we well shew plainly, that such waters artificial, by industry may be made at any time, and in any place, and with little commodity and profit.

Bathes and waters artificial.

There are a sort of men, which in some measure are to be excused, which being old, and thinke that they know all things, are ashamed to begin now to learne againe: but they which oppose themselves obstinately, and through envy and malice, doe carpe and censure, are none out of count, against whom we have nothing to say in our defence but this, that they bewray their grosse ignorance and malice.

That the order and manner of preparing the spiritus, whereof we treat here, was in old time called mineral, in regard that the Philosophical Sulphur, or soile, which serveth for animation, or vegetation, is extracted out of the first vegetative spring of mineral nature.

Some Philosophers have taken for soile, or Earth, the mineral subiect. Others have taken the mineral spiritus, as *Essence*, which is the first metallick rock, and of the Rocks and kind of *Mercurius*. *Haas Holland*, *Ripley*, and many other Philosophers, have written their booke concerning this matter, the which, in so much as they are extant, shew us that list they can show. For we have no other purpose in this place, but to teach and demonstrate in plain manner, what that *Mercurius* subiect is, and that metallick medicine, so much spoken of by ancient philosophers, for the conservation of health, and for the curing of sickness in mans body.

Others (among whom also is *Raymond Lully*) taught the life of nature in a vegetable, to animate gold. For that was that which of men especially laboured for, to put life into gold.

And

The Practice of Chymistry

And this is the reason why they all say, that there is butly one way, and one matter, or Balsamick Sulphur and of nature, which yieldeth nature and internal fire to the same work.

And among all vegetables the chiefest is wine. For of all o- ther it partaketh very much of the dissoluted nature which may be gathered, not so much by that green colour of the purple clus- ters of grapes and their sharpe taste as by the saphire and red- dy colour of those that are ripe, which appeareth both within and also without, and by the sharpe taste: all which things doe plainly declare both the external and internal qualities of Tri- trol.

It is also well knowne that there are certaine such matters in *Amygdal in Praxer*, which have the taste of wine with a cer- taine pickling, faculie or relish.

Wineger also, whereto wines is easily brought, when his sul- phureous life is gone, that is to say, when his spirit is separated) both represent the true quality of Tritrol, as both also other in- ternal qualities of wine sufficiently known to true Philosophers. The which also may be gathered by the concordance and agreement which wine hath with the metallick nature, seeing that as well out of wine as out of Tritrol, the Spenture of Chymical Art may be prepared, which is able to dissolve metals into liquors.

These are (I say) the reasons why *Raymond Lully*, and other famous Philosophers placed their workings in wine, for the ex- tracting of their Balsamick Sulphur: that thereby they might make triumpheable gold, and the infallible Balsamick medicine.

But who so shall goe forward to open in him *Lullies* methon, which he largely hid in his booke of *Intelligence*, and in other places, which if it be rightly understood, it will easily di- rect and instruct every true Philosopher, so extract out of all things (and therefore to compound) that Balsamick medicine, for the hope is every where all one, there is but one end, and there is but one way, to the composition of that Balsam of Philosophers Sulphur, which existeth in all things, mineral, ve- getable, and animal: howbeit in some more, in other some lesse.

The Chymi- cal ministries

Balsam is in every thing.

Hermericall Physicke.

CHAP. V.

By what Att the Sulphur and Mercury of the Phylosophers may be prepared out of a vegetable, to make true potable gold.



Develope to the end all things may be duly performed, which are required to such working, choyse must be made of the best red wine that can be gotten, being made of that vine whose wood is all so red, and of this wine must bee taken one hoggs-head at the least, out of the which thou shalt extract an *Aqua vite*, according to the wonted manner, the which thou shalt rectifie to the highest perfection. This spirit of wine thou shalt set up in a most cold place, in a vessel very close stoppt, least that it breath out, by reason of the exceeding subtilty thereof. The remainder of the wine thou shalt distill againe, and there will come out of the same a middle *Aqua Vite*, if the wine bee of the best sort. The which so distilled, keepe apart, or by it selfe. This thou shalt doe againe with the rest of the wine, separating as afoze the *Aqua Vite* from his steame, euery one severally restrained by it selfe. At the last thou shalt gather the forces which remaine in the bottom, out of the which thou shalt drawe the last humilitie, by a *Balneum vaporosum*, or by moist *Balneum*, or by ashes, until it waie thick and pythie. These pitchy remainders being put into diuers alembicks (if they be much) put so much thereto of the reserved steame, as may stand aboue it foure or five fingers thicke: Put also together vpon a hote *Balne*, or vpon hote ashes: so within fewe dayes, the steame which afoze was white, receiuing tincture againe, will become very red,

The spirit of wine.

The practise of

having attracted unto it a combustible Sulphur, out of the impure feces or lees of the wine.

Seperate this tinted steame by inclination, and keepe it by it selfe if you will, for such uses as hereafter shall bee shewed.

After that againe potize a newe quantitie of steame vpon the same feces, in several allernbiches, if there be great plenty of them, as is shewed afoze: that which is tinted with red, seerate againe as afoze, and potize it to that which is already tinted and seperated.

When shalt continue this so often, untill the steame will drawe no more rudeness with it, and that the feces are now become somewhat white, or Chyistalline. The which that thou maiest the more easily knowe, potize vpon it another steame, and with thy finger or a cleane stick stirre them together, that thereby thou maiest see whether any more tincture remaineth. For all must bee cleane extracted, that the least steame being potized vpon it, will tint or colour no more. By which proofe thou shalt certainly know, that the residue is very well depured, which in another place we will call the Chyristal of tartar: because out of all common lees, and by a more easie method, the like chyistalls are extracted.

*The Chyristal
of Tartar.*

This is a most pleasant and sweete remedy, and if any in the world bee acceptable it is this. It doth very readily cleanse the stomack, the liver and the spleene from their impurities, prouoking vyne, and moving one or two sieges extraordinarily. But let us returne to our worke.

*The good effects of the
spirit of wine.*

The feces aforesaide being now rightly and conveniently prepared and depured as is saide, must bee put into diuers smal cucurbits with long neckes, and into euery one of them, put of the rectified spirit of wine, so much, as that it may stand over it thre fingers thicke: presently let vpon euery one of them a smal cappe or coner, with his receiver, strongly and well luted, Hermetically closed.

Hermeticall phyicke.

les rounde about; that nothing breathe through: then let them vpon the hote ashes that they may boyle, and distill: potwizing in againe the same which shall distill forth, and so let them boyle againe. After that suffer all to coole.

When as warily as thou canst by inclination, separate the spirit, that nothing thick or troubled passe forth therewith. And then againe, potwize into euery cucurbittell another spirit of wine, and doe as thou diddest afore. This thou shalt doe so often, and continue it, vntill the feces which by their owne proper nature are calcined, beginne to waie blacke and to smoke, if they be put vpon a red hote plate. For this is a signe, that the first Philosophicall calcination is finished, and that the spirit, by the same worke, is now become animate by reason of the tarte Balsam, and ferment of nature, contained in the foresaid feces, reduced into Christall, as is said.

These animated spirits ioyned together, and very well reserved, that they breathe not, nor issue forth, thou shalt put the foresaid feces into vessels which are called Matrasses, like vnto round globes, having strait neckes, by which the matter is potwized in.

These vessels being *Hermetically* closed, and stoppt, that nothing may vapour forth, let them bee covered in sand, in the furnace of *Athanes*, which will yeelde flame, round about the compasse of the foresaid vessel. Then put fire thereunto by the continuance of five or six dayes, vntill the earth doe become as white as snowe, and is well calcined and fixed. The which, that thou maiest make the more volatil or flying, and maiest also make the Sulphur and Mercury of the Philosophers, thou mayest if thou wilt divide this the calixe into two or three cucurbittills of convenient greatnesse, first weighing the twaight of euery of the calixes, and potwiring vpon euery of them a forth part of the spirit of wine, animated as aforesaid.

The Practise of

*B. M. signifi-
eth Balneum
maria.*

Put a smal head vpon each of the cucurbittels, with their se-
ueral receivers wel fitted an afoze. Place them in *B. M.* which
is moyst, by the space of one day. After that, the same vessels be-
ing set in ashes, put thereto a meane fire that the liquoz may
distill forth, which whereas afoze it was most ardent and most
sharpe, now it shal come forth altogether without taste, having
no other relish vppon the tongue and palat, then hath common
wel-water: the reason hereof is, for that the foresaid spirit, hath
left and forsaken his Balsamic Salt, which afoze being mixed
with the spirit killed forth with the Salt of the foresaid Calce: For
nature loveth nature, and followeth her in her nature, as Phy-
losophers teach.

When againe thou shalt potoze on another spirit of wine
animate, as afoze, in the same proportion, and the for-
mer order of distillation obserued, vntill in taste thou finde
the foresaide animate spirit, to come forth and to distill, as
strong in taste and relish, as it was then when thou potozedst it
on.

For this shall be a signe, that the foresaide fired Salt, hath
retained out of the volatil, so much as shal be sufficient and con-
venient to retaine.

And now if thou waigh and counterpoise thy matters, thou
shalt finde that they are increased a third part in waight:
as if there were one ounce in every vessel of Calce, thou
shalt finde that every of them both waigh three ounces or
more.

The which is diligently to be obserued for sublimation,
and for the last working which as yet remaineth to bee done
that the volatil may transcend, and overcome the fir-
ed.

In the which businesse that thou maist procede the
more safely, thou must take some of the foresaide phyloso-
phical Calce fine, and cast it vppon a red hote plate of
iron, and if thou see all the saide Calce to vapour away and
to vanish in smoke, like Salarmoniack, thou hast an absolute
and

Hermeticall Physicke.

and perfect worke. If otherwise, thou must begin the foresaide worke againe, and continue it, until the foresaid signe doe appeare.

This done, thou shalt put these matters into smal long Lymbeckes in soyme of a Sublimatoze, with heads vpon them, and receivers to receiue the spiritual sulphurus humilitie: and then thou shalt distill it in ashes with a gentle fire, by the space of a whole day: afterward thou shalt increase the fire by a further degree, more & more, so long, until about the end of eightaine houres or twenty, the fire bee made sublimatoze, and that thou see the vessels to bee no more obscured or darkened with spirites: or with white fumes. And then that ye see the sublimated matter cleaving to the sides of the glasses, sayre and bright, and transparent like unto pearles, or such like. Upon this matter beaten into powder, in a Porphyrie mortar of smal bignesse, thou shalt powder the sulphurus spirit distilled, mospawning it by little and little, and boyling or stanning the whole by the space of foure dayes in a strong Albanoz.

And thus thou shalt haue a pearcelike matter, a Balsam radical, extracted from a Vegerable, the Mercurio of the Philosophers, the Sulphur Balsamick, and to conclude, that fire of Nature so much commended, and so hidden by al the Philosophers, which with one consent say, *Ignis & azot tibi sufficient*: Let Fire, and the Matter suffice this.

*A Balsam
Radicalis*

This onely Balsam is the vniuersal medicine, to defend and conferre health, if it be giuen with some conuenient liquor to the quantitie of one or two graines. Great and admirable is the vertue thereof, to rectifie our radical Balsam: the which we affirme to be the Medicine of diseases, even by the common consent of al Physicians.

But our Lullie and other Philosophers, are not content with this, but proceeding further, do dissolve the foresaid Philosophical Sulphur in a conuenient portion of the spirit of wine, rectified to perfection, as afoze, and suffer them to be united, and very well coupled together by way of Circulation in a Pellican Hermetically stopt or closed: and within selue dayes, the water

The practise of

is made pure like ϕ Celestial: which being distilled, is of force to dissolve gold, and both reduce it into the true Calce of the Philosophers, into a precious liquor, which iterated circulations and distillations, can also passe by the necke of the Alembic ϕ by Retort.

Potable gold. In the which working, if thou proceede as thou shouldst, thou shalt be able to separate from gold (already philosophically dissolved and animated) thy philosophical dissolving, which will continually serve for new dissolutions. For very little is lost in every dissolution. And so thou hast the true potable gold: the Universal Medicine, which never can be valued being ir-estimable, nor yet sufficiently commended.

After the same manner thou shalt make the dissolutions of Jewels, and of precious stones, most general remedies, and deserving to be placed among the chief, if they be dissolved after the order and manner aforesaid, with a natural dissolving. Remedies I say, which can much better confirme and strengthen our nature, than if according to the common manner, they be only powdered and sorted, as is wont to be done in those our common preparations and capital powders.

But some peradventure will say, that these kinde of preparations are too hard, ϕ such as they understand not, ϕ at least cannot to understand.

But this is a vaine objection to prevent for excuse of their ignorance, the difficultie of these preparations, and the protract of time, when as the thing is neither difficile, nor long, to them which know how to take it in hand. These things are not to be esteemed, nor labour is to be spared, to attaine to excellent & precious medicine, which in so little & small a dose, as in the quantitie of one or two graines, can waite so great and wonderful effects: which bringeth great commendation and honour to the Physician, and to the sick perfect health and unspeakable solace and joy.

But to conclude, I will say with Cicero, in his *Tusculans*: There is no measure of seeking after the truth: and to be wearie of seeking is disgrace, where that which is sought for is most excellent.

CA HP.

Hermeticall Physicke.

CHAP. VI.

The way to prepare and make the Balsamick Medicine,
out of all things.



B the foresaid preparation of sulphur, Balsamick vegetable, which we have before taught, faithfully, plainly, and manifestly, it is easie to understand, after what manner the same sulphur may be extracted out of every mixed body. In the which bodie (that I may summarily gather all things together) there is first found a liqour, without

all odour, or relishing taste, which is called Phlegme, or passive water. Then cometh a liqour, which hath taste, colour, odour, and other impressions of vertual qualities, which is called the Mercurial liqour. And after that cometh forth an oylie liqour, which stoteth aloft, and concerning flame, which is called sulphur.

1. Phlegme.
2. Mercur.
3. Sulphur.

After the extraction of these three severall mixtures, there remaineth nothing but ashes, or dry part: out of the which ashes, being wel calmed, salt is extracted, with his proper Phlegme, melting oftentimes, and potizing water warmed, upon the foresaid ashes, put into Hypocrates bagge, and repeating this so often times, til you perceive a salt water to come, which hath a brinish taste: after the same manner, as women are wont to make their lye-wash.

4. Salt.

This being done, let the moyst be distilled, and the salt will remaine in the bottome. The which salt notwithstanding, in this first preparation is not made cleane enough, nor sufficiently purified. Wherefore the same distilled water is to be potized up againe, that the salt may againe be dissolved in the same: the which so dissolved, filter it, or straine it through a bag oftentimes, as afore, til it be most cleare: then coagulate it at a gentle heat. And after this manner thou mayst extract a salt, cleare & pure, out of

The practise of

of all vegetable ashes. Upon this Salt being put into an Alambic, powze al his mercurial sharpe water: let them be digested by the space of one or two dayes, in the gentle heate of the Bath: and then let them be distilled by ashes, and so the water wil distil forth without taste or relish. Because whatsoeuer it contained of the volatile Salt, wil reside in the bottome with his per fired salt. Goe forward therefore in thy working as before I taught thee concerning the wine.

Or if thou wilt not worke so exactly, make by againe al the mercurial liquoz, and make it passe through the fixt salt, which wil take into it, al that pitriall impzection which that water shal haue, and the water or liquoz shal haue neither relish nor taste, but shal be altogether like to common water. But if thou adde so much that the volatile part doe exceed the fixed, that is to say, that there be more of the volatile, than of the fixed, (the which thou shalt easily know by weight, because it wil be increased threefold, or by trial upon a red hose, copper or Iron plate, when this matter being cast vpon the same, vapoureth and passeth away in smoke) then thou must sublimate it, and it wil become the Sal Armoniack of the Philosophers: (so it please them to call this matter), which wil be cleare and transparent like pearles.

Upon this powdered matter, thou shalt powze by little and little the oyle liquoz purified, and thou shalt boyle this matter, that of volatil it may be fired againe. Nevertheless, that which shal be fired, shal be of nature more fusible than waxe, and consequences wil more easily communicate with spirits and with our natural Balsam, when it is separated from his passive water, and passive earth which are unprofitable.

Both which matters the Philosophers call the passive Element, because they containe no propertie in them, neither doe they shew forth any action. And thus a body or nature is made wholly homogenious simple: albeit there are to be founde three distinct natures, the which notwithstanding are of one or the same essence and nature.

And so a body shal be compounded exactly pure out of those three by postetical beginnings, namely salt, Mercurie, and Sulphur.

*Elements
passive.*

Hermetickall Phyficke.

phye. The which Sulphur in some part is answerable to truly simple, and Elementarie fire: Mercurie, to Ayre and to Water: in like manner most simply and truly Elementarie: and Salt, to pure Earth, simple and Elementarie. The which Earth is not colde and dead, but hote earth, living earth, and full of mine, and vegetable qualities.

A fine Elements,

Beholde then how a perfect and vniuersall Medicine is prepared out of all the things of Nature. The which if thou wilt vse for purgation, chose for thy labiet some purging simple, if thou wilt, especially corroborate and strengthen, make chose of such things as doe yelde most comfort. If thou wilt either specially or generally lenitie, and mitigate paine, then chose such things as are most lenifying and allwayers of paine.

And yet know thou this, that in one and the same Remedy onely, prepared in this manner, as for example, in the nature of Balsamick Salt, thou hast a cleanser and a purger, and an vniuersal empticke, a corrector of all impurities and corruptions.

Thou hast also in the particular nature of Sulphur, a general and spiritual anodyne or asswager. In the Mercurial nature, there is an vniuersal comfortative and the same nourishing. At which natures ioyned together as afoze, by the Art and industry of a true Physitian and Philosopher, are able to performe and effect all these functions, without any griefe and perturbation: and in the meane time it both corroborate by his Balsamical vertue, so radical Balsam, supplying vnto it all meanes, not onely for defence, but also for expulsion and suppression of all diseases.

A Medicine particular and general,

And this is the true Medicine, this is the reason of his vniuersalitie, this is his puritie and perfection.

Neither is there any thing more easie then the preparation thereof, if it be rightly vnderstood. For euen, so exceeding great is the vtilitie and excellencie thereof, that no labour, no paine, no industrie, ought to be omitted, or to be repud

The Practise of

ted hard, whatsoever difficultie or bothe may arise, by the
obedience of the patient, with the physician, and the patient
But if there be any man, who will not take upon him
this labour, albeit most profitable, and obedient to health and
the prolonging of mans life, and for the same he may easily
prepare these Balsamick medicines yet at the least he will by
the meanes thereof, as it were by a certaine Director,
sethe out in general, the reuoluating, mundifying, and
cleansing faculties, which are in most use, and which chiefly
consist in Salts: and in like manner the alluagers, mitiga-
tors, and healers, in Souphurs and Oiles: and finally the nou-
rishers, restorers, and comforters in the liquors of sper-
mies.

And by the same way and reason it shal be taught, that
the true correctors of all remedies, are purifying and condi-
tions only: and that these alone are the true hony and Sugar, to
sweeten all things.

For those things also which are most tart, sharpe, and
solwe, yea and bitter, are by this meanes made sweete, and al
manner of euil qualitie corrected, and contempered, even as
fruites before their perfect concoction, and maturitie, are
tart, sharpe and solwe, euery one according to their kinde
and qualitie.

So we see, that wines, in whose maturation or ripening the
heate of the Sunne faileth, are made more crude and sharpe:
which is the reason why some yeeres, wines are made more ripe,
acceptable, and better agreeing with nature, albeit they came
as well as those, as then, from the vine. Albeit much herein is to
be attributed to the region also, and to the place, whereinto the
beames of the Sunne may make a more strong impression.

And this may be the cause, that some are sweete, and full of
wine, some meane, others very crude, and scarce wine.

So the Tigrine wines, and others in mountaine places,
which are colde, are for the most part crude; and must haue
further ripening in their caskes, before they can be drunk
with pleasure and profite. Also the same wines wanting a
kindly

*The Cause
why some
wines are
sweet, and
some sowre.*

Hermeticall Physicke.

kindely ripening and concoction, remaining still crude, are so full of leſe, and tartarous matter, that the inhabitants which dwell in thoſe places, where theſe wines doe growe, are more ſubject to the diſeaſe of the ſtone, than others.

Now, if this defect bee to bee seene in wine, so greatly nutri. Bone.

time, and agreeing with our nature: what shall we say of Hel-
 lebor; and of many other poisonfull substances which lying out
 of most color, spontaneities, and livor, without all life, much
 less are they conducted by the spirit.

JOHN: Therefore, my intention that you *Follow*—and *revere* me—the possessor, which I *revere*—attributed *build* it. For that

which he committed to the *Genesee*, committed out of a convenient
 Kingston, *Wagon*, and *Wagon*, the *Wagon* and *Wagon* of

of the first preparati-

...and the ...

...and the difference between the two is not just a matter of degree, but of kind.

...the ... of ... and ...

Art, and the conceptions which Art imitating nature furnishes, are much better and more instructive than the

the proposition following, Extra scope greater than the those
in which there is nothing and that which is

...the most important, and most difficult, aspects, and the only thing to

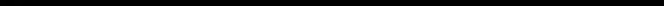
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in the same way as the other two, but the results are not so clear.

CAHP.

... ..

...the ... of the ...



Crude wines
breeds the
stone.

Hellebore
poisonfull.

Transplan-
ting of herbs
helpes their
nature.

C.A.H.P.

CHAP. VII.

Gannick.



Some Philosophers take the matter of
Medicine in our, selves : other some in the
body of the animal, and Ecclesial nature :
other some in the celestial nature, not
in any effect, but in power, which respect
tendeth the similitude of the world : and
which contracteth in his belly Gold and sil-
uer, which take a colour, while the others be simple, and specu-
lar, which Nature the most excellent, prepared vnder God, hath
mixed together by due proportion, and all the humours mature
by cooking long, and long preparation, they though perfect in the uni-
uersal, and perfect, which by reason of the cold and temperance, and
equation, and purity, can contrainct, and conserue, and after in-
crease the radical humour, and that quickening Order of nature
because in purity of his spirit, and temperance, they can communicate
with our spirits.

Furthermore, let the patient use by the said Speculum per-
nith in the drying about a hundred, and let it be in the repetition
of remedy it hath. But first, let it be in the it may be uppers
and fitted to all intentions required (as the he hath to be that
which hath bene said afore) and so much and in a little
in so small a dose, which will bring no violent action, nor loath-
somnesse to our body, nor any kind of perturbation, and yet ne-
vertheless worketh exceeding wel, according to the disposition
of our nature. I see no reason why this universal and most
noble Medicine, should not be preferred before these raptories of
Medicines.

Who to use rightly this Medicine, and in fit time, that
be refreshed and corroborate, and so armed with strength,
that from thenceforth be that more easily and readily take

Hermeticall Physicke.

of his sicknesse: whereof nature otherwile being destitute,
troueth easily be overcome. Let vs use a familiar example: that
those things which we have hitherto spoken, may more plainly
appeare to all men.

Let us set in our elemental fire, that if thou cast into the same, a-
ny thing that will easily take flame, as straw, or any such thing
which will readily burne into increase the force of burning, which
before was almost extinguished, for because it was destitute as it
were of nourishment, and whole as it were out of the law of as-
sues: So also our radical Balsam the fire burns, and burning
lampe of the fire of our nature, wanting continuall and proper
nourishment whereby it fainteth, or else is overwhelped by the
feces and ashes of obstructions, that it is in danger of suffocation
and smothering, or else hindered by some other cause, whereby it
cannot exercise his flame for the conservation of our life: upon
these is necessary in nature of a catalyst, and catalyst is he
that in water makes also things readily it may be said that the pro-
per qualities are functions: as the vessel that is considered
on also is to be had concerning our natural Balsam, the which
being diminished, by using purges or hurt by any accident
dissolved, being dissolved by that Balsamick medicine,
it may be said: and most perfectly performeth his wanted
functions: For seeing that medicinal Balsam is of a certaine e-
therial nature, as a burning fire, because it quickeneth and bur-
neth me, it is constantly: therefore out of hand, as if it were a
permanent and certaine spiritual water of life, it doth commu-
nicate, and to all those which body our spirits, and doth repaire
and quicken it, by reason of the sympathy, and common kinnesse
thereof. Therefore it is to be thought, that this commeth so to
pass, for any other cause, but only of this (as was said each now)
manner of tractation, continuance, and agreeing friendship,
which our Balsamick medicine hath with our radical Balsam.
The which is the only reason why I call the one, Balsam of
life, and the other the medicinal Balsam, often for the relative
convenience of them both, and yet before this similitude and sa-
miliarity of nature, it hath other particular vertues. For it is en-
dued

The practice of

which both great acrimony: it is spiritual and exceeding piercing:
 by this cause it both attenuate and make thinn, it both digest,
 dissolve, and encrease these seculent stuffs and ashes, threa-
 tening perill of suffocation and choaking to the Balsam of life.
 Speciner, if there be any impurity or corruption, by which it is
 much offended, by what other means can it bee more safely
 and better rooted out, than by a thing so pure and incorruptible
 And if any burning feaver doe invade the body and the instru-
 mental parts of life about the heart, with what more convenient
 sharpe surgery, or surgery of humours, canst thou extinguish it,
 than by the Balsamick Charpelle of this our medicine: Let
 gun-powder speake for us, and by a sufficient testimony of this
 thing, which this liquor both not onely extinguish, but also will
 not suffer it to take flame, but make it cold. Witness also are
 the most burning and hottest spirits, which of the life of the body
 they are maintained, and yet are congealed and not are congealed with
 the liquor in which they are got with all, the same liquor hath
 this property, that it will moderate and dissolve the most hard
 of all. In these any paine and griefe that would be supposed.
 This medicine shall be the soothing cooling and most health-
 some. Dependeth, in these are pleasant qualities, a pleasant
 quality to be extracted. There is not a more safe, more pleasant
 thyrd then this, which is the summe of all alexipharmacs, or
 the most chiefe performance from all infection. In the heart to be
 corroborated, the spirit to be heated, the corruption altered,
 more no confusion of humours to be gathered before this bal-
 sam. To conclude, what more safety, more security can there
 be found, which is able to cure a distemper, than of most
 temperate remedy. In these is great white heating, and yet this
 one, that this medicine, never being with it a glutting loath-
 soumesse, or perturbation of the body, but quick, safe, and plea-
 santly performeth his working. And the same with so small a
 dose, that whereas in other medicines ounces are required, in this
 a few graines dissolved in wine or in breath, or in other conveni-
 ent liquor, are sufficient to be applied against the sickness, which
 produce great and wonderful effects.

Hermetical phyficke.

These are those great properties of this vniuersal medicine so much spoken of by the ancient Philosophers: These are the admirable vertues of our said inestimable Balsam, the conditor, & prime director of our natural Balsam, which is the only meane to conserve our life: which natural Balsam, is the only remedie to put away all sicknesses, and of all corporal infirmities. For if sicknesses (as Galen saith) be contrary against nature, hurting actions, then must it also needes be contrary to our radical Balsam & Protector of our life, which is nothing else but the same nature or else an instrument so resisting it, & consigned with it, that without this helpe hereof, it can intend, to doe or performe nothing.

Wherefore now whether the functions be diminished, or be-
wounded, or altogether abolished, it cannot otherwise be, but that our said radical Balsam, is in some part hurt, seeing it is certaine that all those laudable functions proceed there from. This is that which Hippocrates calleth mans nature. This is that disposer, which maketh the attractions, expulsions, mutations, sepe-
rations, and concoctions of meates and drinks. And this chiefly, the same Hippocrates attributeth al the foresaid functions of our body. Not that the same Balsam of our radical, can take upon it selfe and on his substances, alterations, and that it can suffer, seeing it is of an ethereal and celestial nature, & therefore acted a certaine manner incorruptible: but because his action is delayed, or hindered by lets, which lye hidden in the internal members and bowels, and which doe occupy and trouble the same.

This is the occasion, this is the beginning, and principall foundation of diseases. Wherefore to take upon me the dispute, and to defend it, thus I determine.

Objection.

If such a disease continuing vpon a man, be to be taken cleane away, first of all nature is to be restozed to her laudable, whole, and wanted state: to the which end, all our cogitations ought to tend. First of all therefore, we must provide to take away all lets.

Answer.

In this the disciples of Hermes Trismegistus answered: All this may be sufficiently performed & done, onely by restozing the radical Balsam, for that vpon the same all action, & demonstration of health, do depend: the which Balsam bring holpen as is comen-
nient,

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nerient, it will come so passe, that the sick man, within the space of one hower, shall have and feele more solace, and so much the more, when the same Balsam, of life, being holpen with that Balsamick medicine, both more boldly expulse the enemy: and that in a very short time, it lay to the greater joy and comfort of the sick, then can the huge multitude of common potions, powred into the loathing of the patient, bring to passe, and that very hardly in a long time.

*Galen. Lib.
13. Method.*

And least any man might thinke, that these are our own inventions, rashly and inconsiderately broached by us, let us heare what *Galen* saith. The principal intention (saith he) of the Physitian, ought to be to reduce the sick to his natural estate, and that neglecting all other things, his onely care must be to conserve that, from whence the faculty of acting cometh. And this consisteth in that natural heate, the which so long as it is of force and not hindered, it preserveth the body in safety, in such wise, that whatsoever happeneth to the body unaturally, and must be taken away, it is an undoubted axiome, that it standeth in neede of a strong natural heate. And albeit in external sicknesses, and in certaine others, it may seeme that natural heate is little available, as in the removing of flesh which groweth in ranke in a wound, or for the removing of the lipses of a wound, yet for all that, the continuation and generation of flesh, and the healing thereof, cannot be done without natural heate. Whis, so speaketh *Galen*, and very true. Yea, all his followers will willingly confesse, that it is onely nature, and that quickening radical Balsam, which sheweth forth all those wholesome functions: the which nature both here and before by the authoritie of *Galen*, we have rightly called the true healer of all sicknesses: but so farre forth nature is holpen, stirred up, and corroborated by all manner helpe and arte of that Balsamick medicine, that it can expel, overcome, and cast out all whatsoever is grievous or contrary unto it. Thus farre forth they and we agree together.

Nevertheless, this also is to be granted, that the same nature is the beginning, and as it were the first moving to all curing: because without the strength and vigour of nature, all medicine

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is impassible and vain. For nature is alwaies one and like to her selfe, neither is she at any time idle in us, but is perpetually occupied, alway stirring, mouling, and vegetating, untill by too much let, she bring hindered, she doe worke more slowly and weakly. The which impediments and contrarieties, she her selfe of her owne accord, and by her owne proper strength geth about to put away and overcome: But when she hath to doe with a most strong enemy, or with many, she sooner and far more easily can overcome them, if she be strengthened with the helpes of arte, and hauing conuenient meanes, she shall with greater strength and security psondile.

As bying which thing to passe, our Balsamick medicines by that exquisite preparation, hath gotten a most pure, quickning, spiritual, strengthening, and kindly nature, which without all exception, is farre more conuenient and effectual, then other medicines of common Physicians, prepared by no arte, by no industry, or dexterity.

The which, so long as they are yet crude, impure, and grosse, and are clogged with a terrestrial thicknesse, they doe rather cloy and overlay nature, before she can extract their maligne quality, conuert their crudities, and denude their earthly grossenesse and impurity: the which being her taske and burden, she fainteth before shee can receive any helpe or comfort.

And that we may not digresse from our similitude, let vs apply that which is said, to fire, whereof we haue spoken before. As we see fire when it is overwhelmed with many ashes, and hindered from taking aier, (by which it is nourished) is easily smothered and put out: and that the same againe is stirred vp, if a man with his hand doe rake away the ashes, and doe blowe the sparkes which remaine, giuing free access of the aier: here the cause of the fires refreshing and beginning againe, is attributed to him which removed the ashes, when as indeede hee was but the instrument of restoring the fire.

But the principal efficient consisteth in the fire it selfe, the which hee had spread abroad and kindled or bellowed in vaine,

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if it bee thus quite and cleane out. Therefore that remaining is
to be attributed to the fire alone which remained, as to the first,
next, and last cause; namely the outward ventilation or winding
coming betwixt as the instrument.

And thus, as we see; that when the fire is so weake, that
very few sparks are to be found, that then in vaine a
great heape of dead coales are cast upon the same to make a
sparky fire, which will sooner put altogether out, then make a
quick fire.

But if thou put upon them quicks burning coales, they will
by and by increase the fire, without feare of extinction: even so in
like manner, the principal vertue or function, is alway to be ascri-
bed to our vitall or radical Balsam, rather then to the Physick
or Specifice, albeit the same may bee some helpe, in
putting away the aillments, and in dissolving the troubled lues
which are an impediment, that so it may more freely have tran-
spiration and airc, that by them it be not oppressed and cho-
ked.

Such is this Balsamick Specifice, which being purified,
exalted, and brought unto the highest essence and perfection, it
both fires uppe, refresh, and restores our vitall fire, living,
but yet languishing, to his former vigor and strength. The
which, inasmuch as it both sover, more safely, and more
pleasantly performs without all comparison then that other
ordinary and common Physick, thou shalt not uncompare
that of theirs to dead coales, or to graine wood, but this of ours
as prepared and brought to a Balsam is a burning coale, which
is the essence of our whole disposition.

And of these things suffice to be spoken concerning the property,
quality, & excellency of our Balsamick medicine, which Phylo-
sophers prepare out of one thing onely not out of many, whether
it be mineral, vegetal, or animal. Of this medicine alone is the
Synach. 38. 4 saying of the wise man to be understood, when he saith; The
Lord hath created medicines out of the earth, and he that is wise
will not abhorre it. For by this word (Specifice) he understandeth
remedy

Hermetickall Physicke.

remedy, not the Art of Physick. For it was ordinary and common in those first ages, to use this medicine, taken out of one single matter. But the latter age succeeding, after long search, found out that radical Balsam, and saue by experience, that it was in some thing more, and in other some lesse. Whatsoever it is, it is knowne that they of old times did use most simple remedies: neither did they care for so great confusion of compositions and mixtures which fill a whole ware-house and shoppe, as our Physicians and Apothecaries do at this day.

And if we will consider of those things which *Theophrastus*, *Discorides*, and others of the ancients have left unto us in writing, concerning medicine, and the vertues of simple remedies, we shall perceive and finde, that they used the most simple method and order of curing, and that they had not in such respect to the active or passive qualities, of heat and cold, of dry and moist, out of the which came the originall of so many errors and confusions. But it is plaine and evident, that they attributed to their simples, this and that property, either because they had so learned from others, peradventure by tradition, or else by experience, observing the impressions, formes, and figures of their simples.

But they of more late time have bene so rash of judgement, that they will take upon them to iudge of the faculties of simples by their taste and relish, and thereby discern and determine, their first, second, and third qualities, to the which afterward all the vertue of the same simple was attributed. But because they found not this an vniversal rule alwaies and in all things, and that it did deceiue, therefore some fled to the secret and hidden properties, arising from the forme, and the whole substance.

These and such like flacking holes and subtilties, have brought vpon vs great uncertainty and doubtfullnes, which way to discern and find out those things, which serue for our health.

Wellne I pray you (if you can) how many bitter things there

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There are in taste, which nevertheless according to the rule of that rule, are not hot at all: Of this sort among others many more is Opium and Cichory. Again, how many colde things are there, which by their rule should be most cold, which notwithstanding are most hot, as the spirits of Winter, of Winter, and of Sulphur: How many sweet things are there in outward taste, which in their internal substance are nothing at all contemptible. How many things are outwardly and at the first beginning of taste, altogether balsamoy and without relish, which inwardly and in faculty, are most sharpe and biting. Honey, Cassia, and Sugar, are in their internal substance so hot and violent, that out of them also may be prepared such dissolmers, as are wont to be made out of Aqua Fortis, or Aqua Regalis: which can dissolve gold and silver as speedily as the other.

*A Dissolving
water.*

*Copper is red
without and
greene with-
in.*

Lead yieldeth out no taste to the tongue: and yet his internal substance, is a certaine sugared delightful sweetnesse. So outwardly Copper hath no relish and is of a ruddie colour; but that greene where into it is changed, is most sharpe.

Thus might the line of such examples, almost an infinite number, wherunto we must not rashly give credit, nor stand upon taste, nor lean too much upon the exterior qualities and temperament of things. For if they be more inwardly and exactly examined, then by that superficially and slight manner of tasting and experimenting, and that their inward betwixts, be diligently anatomized, they shall be found farre otherwise, and oftentimes different, not onely in taste, but also in odour, in colour, and in their whole substance.

But if so be a separation be made of the three hypostaticall or substantial essential beginnings, as of Salt, Sulphur, and Mercury, then there will appeare a true and lawfull difference of tastes. Because one and the same substance may containe in it severall tastes. How then canst thou give a safe judgement of his properties and vertues? As for example, consider well of Guaiacum: whose divers vertues and properties therein contained, thou canst not easily discern by simple taste.

Neither

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Whether canst thou assigne any certaine cause why it should be Diaphoreticall, that is to say, apt to proueoke sweates: which by the separation of the alozetale beginnings, thou canst attaine unto. For thou shalt find in his mercuriall tortuositie, & in his optie sulphurum, and thinner substance, that facultie to enforze sweate, which is also in Juniper, in Bore, in Oake, in Ache, and almost in al woodes and barkes, as also in many other things: but here, after wee will shewe the cause, why those sharpe and sulphurous substances, doe proueoke sweates. But you may also extract out of the same bitterish *Guaiaicum*, a Salt apt for purgation, and euacuation of humours. The like is to be said of *Cinnamon*, and almost of all other things. For *Cinnamon* hath facultie both to bind and to loose. The opening force consisteth in his sulphurous oile, and thinn substance, which being separated from his feces, thou shalt find a substance of the nature of *Allum*, wonderfully binding.

Also whereas Opium is bitter, that cometh by reason of *Narcotical* his Salt, from the which being separated by his oile or narcoti- is *Stupefac-*
cal Sulphur, it becometh purging no lesse than out of any other *tine*,
bitter thing: as it out of *Gentian Contoria*, & such like, the same Salt should be separated and rightly prepared.

In these bitter Salts is given the name of *Salt-gemine* as a difference of other Saltes; whereas there is great diuersitie of kinds, as wege at large shall be shewed in another place. But now in fewe wordes I say, that some Saltes are bitter, some sweete, some tart, some sharpe, and others, pricking, and burning: whose particular facultie, is rightly attributed to the proper substance of the same Salt, rather than to any other qualitie, whatsoever the same be.

THE THIRD PART OF THIS
Worke: wherein is contained a small Trea-
tise, concerning the Seales and Impressions of things,
by Hermeticall Philosophers, with much
care, and singular diligence, gathered
and brought to light.



Al men follow not one way to attaine to a
generall knowledge of all things. The
way of the Empiricks is uncertaine, for
that it is traced in the darkeness of igno-
rance. These have respect to the external
impressions, and to some inlet qualities,
especially to those which may be seen, tasted,
and smelt. Furthermore, they have great regard to the first qua-
lities, hote, cold, moist and drie: which they have made the
beginnings and first foundations of these faculties or virtues.
But the Hermeticall Philosophers and Chymists, learning
those bare qualities of the bodies, sought the foundations of
their actions, tastes, odours, and colours, else where. At the last
by little inquisition they knew that there were three distinct sub-
stances in every natural elemented body: that is to say, Salt,
Sulphur, and Mercury. And these internal beginnings of
things, they called hypostatical vertual, and ordinative begin-
nings. For in these three hypostatical beginnings, those fore-
said vertual and sensible qualities, are to be found, not by ima-
gination, analogie, or conjecture, but in very verbe and in effect.
What is to say, tastes in Salt, most chiefly: odours in Sulphur:
colours out of both, but most chiefly out of Mercury: because
Mer-

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spreads both the volatile salt of all things, loyned unto it.

For there are two kinds of salts, the one fixed, the other volatile, as shall be shewed anon.

Wherefore salt is firme, fixed, and substantifying beginning of all things: and therefore it is compared with the pure Element of Earth. Because salt is not cold & dry by his owne nature (as it is holden of some that the Earth is) the which qualities are the death of things: but it is rather hote, and endued with an active qualitie, so that it is appointed to serve for the generation of all things.

Sulphur is compared to fire, for as fire, so sulphur doth quickly take flame and burne: even as also do all other things, which partake of the nature thereof, such as are Rosin, fat, and oyle.

Mercurie by Analogie answereth the Ayre, and Water. For not only that dry mineriall water, (which is also called Hydrargyre and Quick-silver) is called Mercurie: but also every water or active liqour endued with any vertue, is also for the excellencie thereof called Mercurie. The which Mercurie, (as we have said) may be likened to either Element, that is to say, to Ayre, and to Water: to Ayre, because when it is put to the fire, it is found almost nothing but Ayre, or a vapour, which vanishes away. This if you please you may call a moist active.

And it may be compared to water also, because it is running: and so long as it continueth in his owne nature, it is not contained in his owne limits, but in the limits of another: which according to Aristotle, is the definition of moist.

These three beginnings, (I say) are found in all bodies as internal and necessarie substances for the composition of a mixt body.

For seeing the foresaid Mercurial, volatile, and spirituell humors, cannot easily be conioyned with the earthie, corporeal, and fixed part, by reason of that great difference and contrariety of either of them: it is necessarily required, that there should be a means, and indifferent partaking of either: that is, as well of the spirituell as of the fixed, to conioyne both in one.

Taste, odour, and colours.

Salt of 2.

sorts.

Salt defined.

Salt and earth.

Sulphur and Fire.

Mercurie, Ayre, and Water.

Mercurie a moist active.

And

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Sulphur the And this indifferent means is Sulphur as oil, which be-
means to both a mean betwixt that which is fire, and that which is
joyne salt living. For oyles, are neuer so quickly, so easily, and so well dis-
and Mercuri- solved as are waters: because the substance of Sulphur, as of
the an oyle is tenacious and retentive, and therefore most apt to
 combine the other two, to effect a good, perfect and equal mix-
 ture.

To make the matter more plain by example, For as a man
 can neuer make good closing master, of water and sand onely,
 without the mixture of lime, which bindeth the other two toge-
 ther like oile and glue: so Sulphur as the oily substance, is the
 mediator of Salt and Mercurie, and coupleth them both toge-
 ther: neither doth it onely couple them to death, but it doth also
 repress and contemperate the acrimonie of Salt, and the sharpe-
 nesse of Mercurie, which is found to be very much therein.
 Such like to the combination which the Spirit and quickening
 moylt radical maketh betwixt the soule, an incorporeat sub-
 stance, and the body, which very much differeth from the same.

Three na-
tures in one.

Thus then it appeareth, after what manner these three na-
 tures may consist in one, together, and so to be made a mixed and
 perfect body. For as salt by it selfe alone cannot bring this thing
 to passe: even so neither these two flexible and moving humors,
 cannot without salt by their nature compell a firme, fixed, and
 solid body.

Howeuer sulphur must needs be had as a Glue with-
 out the which the Mercurial liquor will be swallowed up by the
 drynesse of the terrestrial salt, and through the violence of the
 heate of the fire, which by the sulphur is contained. But the
 Mercurial humour, is as it were the chariot of the other two,
 serving to penetrate, and to make the mixture easie and speedy.

If there be any man, which through obstinacie, or blockish-
 nesse of wit, hath not well conceiued and understood this: let him
 beholde and consider of the blood which is in mans body, how
 in the same, the white is as a chariot or mediator, and com-
 biner of the other two beginnings together, as may appeare by
 the preparation and separation thereof.

Hermeticall Physicke.

Very little we may use this example in this place. And here-
after, by infallible and evident demonstration, we will shew af-
ter what manner, the other two beginnings, beside the whays
(which supplyeth the place of Mercuries) are in blood. When
Salt is predominant and beareth the sway, it produceth in ma-
ny kinds of diuers Vicers and many other diseases: beside that
portion of salt which passeth through the reines and bladder, by
Urines. In like manner we have already shewed how Sulphur,
of the other part, is in the same blood. This sulphur being exalted, it
causeth sulphurous exhalation, as inflammations, from whence come
so many kinds of Fevers. So, Mercurial sublimate raiseth
Rheumes and Catarres, with other diseases Mercurial.

*Salt causeth
Vicers in the
body.*

Chymists determine, that there are sundry kinds of salt, which
as they are found apart in nature, so also in all mixt bodies.

That is to say, common salt (which the Sea by his secret
Conduits pypes both conuey through the earth) Salt gemme al-
so, Alum (whereof there are diuers kinds) Vitriol, Salt-Ar-
moniac, and Salt Peter, which men commonly call Salt-peter.

*Salts of di-
uers sortes.*

Among these salts, two are flying, and are mixed with
liquors after an insensible manner: that is to say, Salt-Ar-
moniac of nature. Salt Peter both participate of sulphur, and of
the oily liquor of things: Armoniac partaketh of Mercurie,
of the Mercurial humour of things.

And these foresaid salts, (which are found both in earthie, and
metallick substances) are deriued through the benefite of routes,
into heards, plants, and trees: which because they are alwayes
in the earth, they retain the nature most chiefly of fixed salt.

And after the same manner, the nature of fixed salt, is to be
sought for in routes. In flowers also and in leaues, there is
great store of the other two flying Salts, which being such,
they easily vanish away and come to nothing, when the flowers
and leaues doe wither and waie dry. But those plants and
herbes which take their nourishment from fixed salt, are al-
wayes kept flourishing and Greene: and therefore they doe
the more strongly resist the fainting heats of Summer, and the
marrying cold of Winter.

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the flower, their stalks standing up in the ground, they see the stone easily withstanding all external injuries. And when the spring commeth, and the sunne sendeth forth his beate entering into the signe of Aries, piercing the earth with his quickning beames, he directly the same, and causeth her to open her bosome, out of the which at the last she pethereth forth abundantly those five liquid beginnings, whereof we have spoken before.

The liquor, or Percurial vapour, which is lifted up through the stalkes with small Armoniac of a volatile nature (by a certaine wonderful manner of nature) distilling) and ascending into the trunk, under the bark, (at which time trees may easily be disbarbed) riseth up, quickeneth, and aboumeth with greene leaves, trees and plants, now hanging downe their heads, and half dead. And the other kind of volatile salt, after the same manner, mixed with the more volatile sulphur, and oyle of nature, doth cloath and decke the whole earth every where with sundry sorts of most beautiful flowers.

And yet we must not thinke hereupon, that one vaporous liquor, which proceedeth out of the earth, is not partaker of the other, (seeing the Percurial liquor is not without his sulphurus, nor the sulphurus without his Percurial. And this is the cause why in the vegetable nature, we see that some doe put out their leaves and flowers sooner than other some.

Nature therefore hath most wisely distributed those beginnings into all things. And experience doth teach, that some things doe partake of this, or that, more than some other things. For thou canst not easily draw an oyle out of leaves, but a mercurial liquor plentifully out of al: and out of very fewe, some sulphurus, or oyle liquor. The reason is, because Percurial doth carry the rule in leaves, and is their chief nourishment, beginning and foundation as we have already said. But the sulphureous liquor is the cause of the increase & plenty of flowers, but yet the same sulphur is not alone and pure, but mixed with some portion of Percurial liquor, but with the least quantitie of salt.

*Mercurius
is properly
extracted
from leaves.*

Herractical Physicke.

For this purpose thou wilt extract out of flowers, both Sulphur and oyle, and make Sparckes, but that oyle must be still, and not salt: the least quantity. But out of leaves is extracted much of the same fixed Sulphur, but of Mercury and salt almost nothing. The cause is, for that Sulphur both at the beginning and the principal constitution, (not that both till pitrons and akey Sulphur, but that which is indeed oyle-like and fat, and which holdeth a mean betweene fire and flying: both which is hid in leaves, even in those leaves which are in great Sparckes and heatlike fruites, as in Apples, Peares, Gorden, and such like. But salt is in all these, as the most fixed and necessarie beginning, for the constitution and compacting of all bodies. But this salt both most chiefly resides in the wood, and in the roots, not as in his center, as proper salt is: (for his principal rooting is in the earth) but because it is first and most plentifully communicated to the wood and roots. From hence afterward much is derived to the branches and leaves, and but little to the flowers and fruites.

*Sulphur and
of Seeces.*

*Salt out of
wood and
rootes.*

Whereupon out of many leaves a sufficient quantity of salt may be extracted: but out of flowers and leaves a very small quantity in regard of the others.

Thus you see after what manner these three beginnings doe order and determine all vegetables as hypostatical beginnings, and by being them forth, conserve, make them to grow and flourish, and doe give unto them divers forces and vertues. It is also evident, that the same three beginnings, are in all things, but in some more, and in other some less.

Wherefore, none of those three beginnings is found simple, and alone, which doth not participate also with another. For salt, through the benefit of the other two Saltes, After and Armoniac, containeth in it selfe an oyle and a Sparckial substance: Sulphur containeth a Salt, and a Sparckial substance: and Mercury a Sulphure and salt substance.

*A mixture
of the 3. be-
ginnings.*

And every one of these retaineth the name of that, where

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it best most partake.

*Salt, the root
of the other
beginnings.*

But yet, if we consider of the matter exactly, we shall find that at the other doe spring from salt, as from the founte and constant beginning. The nature whereof will enforce us to lift up our eyes to heaven, seeing that from these inferiour and natural things, that admirable and venerable *Trinitie in Unity*, is so clearly and evidently to be seen.

*Bitter things
doe purge.*

And inasmuch as those three substantiating beginnings are, and commonly be found in all the things of nature, we must not thinke that they are so in them, as without effect, or utterly spoiled of all vertue: but we must rather be sure of the contrarie, namely, that from these chiefly, all the qualities, properties, and vertues doe spring. For whatsoever hath taste, the same if it be bitter cometh from Salt Gemme: And such have vertue to cleanse, to evacuate, to purge. As others which have in them bitterness, are found to be such, as have the same from this kinde of Salt, and by the benefit thereof, are reckoned among the number of cleansing and purging medicines. Such are all bitter herbes, and their Juices. In like manner all gauls. For without these three, there can be no due excretion or separating in bodies, of superfluities and excrements. For nature by the conduit of her instrument, called Cholicocon, casting out into the bowels some quantitie of gauls, stirreth up the expulser, and prouoketh it to sende forth the excrements, and also clealeth, purgeth, and emptieth it selfe, by it selfe. The which being done, the Expulser lyeth as it were buried, and overwhelmed, neither is there any good from thence to be looked for.

And that bitter Juices, (as also the very gauls it selfe) are of the nature of Salt, it may easily be gathered hereby, because the gauls is oftentimes congealed as a fixed Salt into Stones, in his owne bladder.

*Salt extracted
out of bitter
things.*

Also out of bitter herbes, as out of *Wormwood*, out of the lesser *Centaure*, (which some call the gauls of the earth) much salt is extracted, as they that be wise men know.

1602.

Hermeticall physicke.

Forasmuch out of the gaudes of living creatures, there is a
 small taste of attraction very bitter, which purgeth wonderfully,
 for also there is salt in urine, which purgeth the blood by the
 kidneys, which send it into the reins, and from thence by the
 water pipes into the bladder, and so through the conduit thereto
 appointed. Salt in urine

For bitter Opium, which all men affirme to be so notably
 superfluous and cold, there is a bitter and Saltrous Sack, which
 if thou canst separate from his stinking sulphur (by the means
 whereof it is so superfluous) thou shalt make it a notable pur-
 ger.

For like the manner the skilfull knowe how to extract out of Cen-
 taurie, Centaury, Rue, Camellie, and all such like, very good Purgers.
 purgers.

Salt which is alluminous, giveth a softer taste: Vitriol a sty-
 tic as a stringent taste: Armoniac a sharpe taste. And a divers
 mixture of the same salts, produceth sundry tastes and reliques:
 and that most chiefly by the benefit of the two violent Salts,
 which of all other will be best mingled, by reason of their subtilty
 and spirituous substance: Armoniac, which is sharp, is more plen-
 tiful in vitriol, and in things vitriolated, then in any other Salt
 substance; mettallike. For that sharpe salt, or that sharpest of
 nature, is the fermentation thereof, and the cause of coagula-
 tions, and of the dissolutions of all things: as we have already
 touched before; and will in another place more manifestly de-
 clare. Wherefore it is certaine, that those things which are sty-
 tic as stopping, and have outwardly a Greene colour as vitriola-
 ted with an inward sharpest and certaine rednes, (as is to be
 seen in Pomegranats, Barberies, and Limons) it is certaine that
 they have it from vitriol, and from the sharpe salt Armoniac: for
 the vitriol of nature is outwardly Greene, and red within, if thou
 search it by skilfull Anatomie.

For also thou mayest extract out of the barks of the said fruits,
 as of Armoniac, a substance coming most nere to the vertue of
 vitriol. And the liquor which is extracted out of their red greenes,
 as out of the Juice of Limons, or fruits of Barberies, hath force to Dissolving
liquors.

The practise of

distillation, and repollution on the spirit of vitriol. And
this commonly by the virtue of Salt Armoniac. For by nature,
and by the nature of mixture: but so mixed, that by the industry
of the artificer it may be separated: In such wise, that the same
Salt Armoniac being extracted, the same liquor will be made
sweet and potable, and the Salt remaine by it selfe: the which
being againe mixed with spring water, or with any other liquor,
behold of taste, it will make the same spirit.

That same spirit, as Salt Armoniac, spiritual, is
not easily found in nature, but also in composition: In spi-
ter, yea in Sulphur also it selfe, as also in all things. For
the spirit is that pure matter, which consisteth in Sul-
phur, which is essentially found therein. For without it, Sulphur
will not cleane unite, but would be running, as are other vici-
ous liquors.

The same Salt Armoniac of nature, is manifested unto us,
by that extraction of spirit, which is taken out of Sul-
phur: whose nature is farre different from that of the said Sul-
phur. For it is so farre from being flammable, that it resisteth
it in a hindrance to growe purer, not suffering it to be infla-
med with the touch of fire, as is said already. The same liquor
both dissolveth parties and equal, not less than both the taste of
Limonis, of Herberies, or any other of that nature, the which
power it hath by the dissolving vertue of Salt Armoniac of na-
ture which is in it. The like, and by the same reason, both
Wineger performe. For Wine (as is said above) per-
taketh of the nature of Vitriol, more then any other ve-
getable, and containeth much of the sayd Salt of
nature.

He which both easily consider these things, that readily, and
out of true groundly reasons, dissolveth the question, concerning
the true and natural qualitie of Wineger, which question hath
troubled many of the most learned Philosophers. For the dissolving
vertue which appeareth to be in Wineger, runneth in this, that when
clay or earth is put into it, it will as it were boyle, argueth that
the nature thereof is altogether hot.

Others

*Dissolving
liquor.*

Hermedicall Physicke.

Others on the contrary part, beinging Liniger to be cold, apply it as a stone remedy to extinguish and repelle external inflammations. Also by the sale, which they affirme to be the effect of colicke, they conclude that Liniger is cold. But they can say nothing and this controuersie, which hath the perfect knowledge of the nature of Salt Armoniac, which Liniger containeth in it. For this salt is the true cause of dissolving vertue.

But because the same salt is of force to coagulate spirits, and to dissolve bodies, therefore it is effectual, and a singular remedy against both inward and outward inflammations. For it both coagulate the spleen sulphurous exhalations, which stirre up those inflammations. For such heats and feuerous passions, doe proceed out of the spirits onely, either pituitous, or sulphurous, arising out of the salt, spleen sulphurous or tartarus of our body, and lifted vp into enapozations, which cause such burning febriles. The which cometh forth to passe when the same spirits be as yet bound together, and lie as if they were buried in their proper bodies, or tartarus foci.

But if thou wilt yet knowe more manifestly the corrosiue force, and dissolving force of the salt spirit, consider the strong waters; (which are nothing else but the spirits of Salter, and Vitriol) which thou shalt see will dissolve silver, or any hard metall. But if thou put but one ounce vnto of silver, to one hundred pound weight of Vitriol and spirit, as they are in their sticke nature and body, yet they will neuer be able to dissolve it.

*Dissolving
spirits.*

It is therefore manifest, that such violent forces and operations, are onely in the spirits, separated, enapozated, and dissolved from their body: the which forces thou shalt by no lesser quantity take away and suppress, then if the same spirits be a while separated, and coagulated. And this is performed by that salt Armoniac sharpe of nature, which is in Liniger, as also in other things which haue sharpnesse.

But peradventure there are some, which now thinking that we haue killed our selues with our stone sword, will in-

Objection.

The Practise of

Answer.

fers upon the same example by be allegory. That such remedies prepared by *Chymists*, are all for the most part spiritual, and therefore by consequence, are more violent remedies then is fitting for nature to beare, and therefore cannot be giuen with safetie. I would haue those which make this obiection, to be in this wise answered. That the reason is not all one, and therefore the conclusion not good. For it is true the spirit of Vitriol, or of Swell-water, which indeed are spirits partaking of the terrestrial fire, yet neuertheless they may bee so sweetened, and mingled with broathes as other convenient liquors, that they shall be very familiar to nature, grateful, lenity, and gentle, and not without great vertue and efficacy. The trike of *Scorbut* given by it selfe alone into great plenty, can hurt the stomach. For the which cause one manner is, to mingle it with some liquor, as with sugar, and to bring it into a syrup or Julep, no less profitable then pleasing to the stomach.

The spirit of vitriol and his vertues.

But the vertue of the spirit of Vitriol is better knowne at this day, and commended of the most approved Physicians of diuers countries, then that the ignorant can detract any thing from the dignity and praise thereof. It is reported very credibly, that in *France* it is much tried and commended for the effect it hath to extinguish burning fevers. And not without iust cause: for it is a most singular remedy, not onely against fevers, but also against many other consumptions sicknesses, as hereafter in two place, shall be shewed: but it is fit, that no other persons should vnder it, then such as are expert Physicians, not Empiricks, and such as try conclusions by killing men.

A remedy against fevers.

Furthermore, the sharpe spirit distilled out of gister alone, or Sulphur (among the metallick spirits) is of the same nature and property. For these two small make then the other, to extinguish fevers of what kind soever, by their conglutinating vertue, whereby they doe tame, subdue, and conglute, these sulphureous and burning spirits of our body.

Obiection.

Moreover, there are other sorts, which Iudge to be worthy of much reprehension, because we haue shewd that one and the selfe same sharpe salt Armoniac both both vertue is distillat, and ch-

Hermeticall Physicke.

is so congeale: which being effects contrary, cannot proceed from one and the same cause, according to the common opinion of Philosophers.

To this we answer, that as we have spoken it, so we will maintaine it. And therefore we say againe, that this Salt Armoniac sharpe of nature: whereof we speake, can both dissolve bodies, and also (which is moze to be marvelled at) congeale spirits: yea and which is yet moze wonderfull, even in the middell of fire it can congeale.

And concerning dissolution, it shall not be necessary that we prove this, because it is well known to persons of very meane skill. And now to say somewhat for the ignorant's sake: The spirit of Nitriol or of Sulphur, or of lower Matter, wel prepared, and separated from all terrestreitie, both dissolve corall and pearles.

By which dissolution, an excellent remedy is made to stop the fluxes hepatic, *Lienterie*, and *Dysenterie*, where the liver hath need of speedy coagulation. But they must necessarily be prepared according to Art.

A remedy to stoppe fluxes.

But now time and reason perswadeth us, that we say somewhat concerning the contrary faculty of this sharpnesse, which is contrary to the other coagulating effect. To doe this, little wit, and lesse labour will serve. For they which are but meanely skilful in the Chymicall Art, and have bene *Chymists* a very short time, or if they be but common Apothecaries, they know this, and have seene it in the preparation of quicksilver: whose liqour and running nature, no exterior coldnesse, no Elementall frost, how great soever the same be, congeale or fixe. But if it be sublimed with Nitriol onely meanely calcined, it will come to passe, that Mercury or quick-silver which desireth his coagulation as his perfection, by a certaine magnetical vertue, draweth into it selfe that Sulphur, or that Salt Armoniac sharpe of nature, by the benefit whereof, of running it is made solid and firme, so as thou mayest easily handle it.

The fixing of quick-silver.

Being brought into this forme, it is commonly called Sublimate. But to make it yet moze perfect, those which are careful and skilfull workmen, reiterate their sublimations, adding

The Practise of

being to this note that by his small armoniac of nature, it may be impregnated. And thus at the last it becometh solid, and clearest as any Crystal Glass.

Spargeric Philosophers, can so dispose againe this Mercurie so prepared, of his coagulation, as of his sharpe & all consuming of nature, that he shall returne to his former state, and of this he becomes moveable and running. But he is not perfectly cleare, and is not so much common Mercurie as before, but the Philosophers Mercurie.

*Mercurie of
the Phyloso-
phers.*

And note, if the foresaid water be exhaled or vapored, that there may remaine nothing but a sharpe liquor, like unto the spirit of Vitriol, then shall have a liquor more excellent then any Vitriol, less spirit, and less spiritual. And so in stead of a great portion which was mixed with Mercurie (which was then nothing but a certain terrestrial or gross fire) then shall have the true spirit of Vitriol, whose greater and hotter part vaporeth away, is consumed and lost, if it be extracted according to the common manner, with that great and violent fire by Retort.

*The right spi-
rit of Vitriol
good against
the falling
snil,*

This spirit prepared after the same manner, is exceeding good, and a speciall command of the Epilepsie, if it be administered by a skilful Physician, not by an Empiricke, with proper and convenient liquor. And this is one tryal of the vertue of coagulating Mercurie.

The same coagulating force of his doth manifestly appeare in those preparations which are called precipitations, which are made with the sharpe spirits of Vitriol and of Sulphur, by the means whereof it may be brought into a powder, which cannot be easily done by fire.

But that it may appeare that this coagulating power of Armoniac of nature, is not onely upon Mercurie, (over whom it can exercise this power) but nothing at all upon the spirit of Sulphur. Sulphur of our babies, with the which quicksilver hath no sympathy or communication) the hell shall it by a certain other manifest demonstration, and the same most true: as shall appeare to them which will try it. And in the same experiment

*Remedy
for Gangre-
na, & eating
ulcers.*

Hermetical Physicke.

I will also teach a very excellent remedy against
Gangrenes, and all sorts of cankerous Ulcers: if any bee
loth to take it inwardly into the body, because of the tyne in-
gredient.

Take the urine of a boy, betwixt the age of ten and fifteen.
which is best when in good quantity: let it be depured according
to Art: then betwixt of Roman, or Hungarian Vitriol (say by
this the operation will be the better) 3 lay of the Vitriol, steele in
much, put it to digestion in Balneo Mar, which is moyst, by
the space of three or eight dayes, in one, or in several glass Alembi-
ques. For there is required much matter. This digestion be-
ing done, then shalt increase the fire of Balneo till the water
thickens. Then instantly set on a head with a receiver, and distill the
water.

*Water for
the Ophthal-
mis.*

The same which first cometh forth, is an excellent Oph-
thalmick water for the eyes. The second something more sharp
than the first, is excellent good to allwaie the paines of the
Eyes.

*Water to ease
the gouts.*

Thus goes forward, drying the heats of the Balneo, or else by
the space, untill the matter in the bottom of the Alembic re-
maine like unto honey. The which afterwards thou shalt put into
an yron vessel, and putting fire under it, stirre it continually
with an yron spatle, that it cleave not: for this thou shalt conti-
nue so long, untill all the liquor is vapored away, and that there
remaineth only the salt of Vitriol, and of the urine dry in the
bottom, and in a certaine masse. This being powdered, put it in-
to a cucurbit, well luted, having a wide receiver, well closed, that
the vapours may not flye. Then put to a vehement fire, such as is
needed for the making of strong water, as the spirit of Vitriol.

But the fire must bee moderated by degrees, untill it
come to the highest degree, as first requirith. And then
at the last you shall see the receiver filled every where with
white spirits, which in that great heat will be condensed as it
were into y^e Alembic, having all about the body of the receiver:
much

The practise of

much like unto the dayle or white thyrdes, which in time of frost are congealed out of foggy mistes, and doe hang upon the trees. These are the spirits of the salt, which through the vehement heat of the fire, are thus formed.

*A remedy a-
gainst obser-
uations, and
to breake the
Stones,*

*Gangrena
cured.*

*Causes of the
Stone.*

This Ale may be kept after the manner of salt. After either old thengine one scruple or halfe a scruple, in by oath, wine, or other convenient liquor, it will shewe it selfe an excellent remedy against all obstructions of the Liver and of the spleene, it psoneth byrnes, and is also a speciall remedy against the Stone.

The same Ale being brought into water (soe it will easily be dissolved) is a principal remedy for Inflammations and Gangrenas, which very suddenly it extinguisheth. Out of this so faire and noble experient, every true Physicopher and Physitian, will take occasion of seeking and searching further then the common sort are wont: and so he may more certainly finde out the causes of stones congealed, which are ingendred of the same salt or tartarous matter in divers parts of our body.

He will also have more quick insight into many other diseases which come by the conglutination of the fowlsaid sharp and vitriolated spirits, or else of the empozations of other most sharpe spirits, from whence Inflammations, and genty pained with swellings doe spring, by the inward vertue of the thickened spirits as fowelsaid. These things being thus knowne, a remedy will easily be found to mitigate, and to dissolve such calculous and stony matter, if we marke and consider diligently, where that sharpe vertue lyeth hidden, and whereunto the conglutination propertie of the said spirits are.

Also the same contemplation, will give occasion to peere into the divers and sundry mistes, which shewe themselves in man, the little world, out of those continual vapours and exhalations which are lifted up from the lower belly (which we call the earth) into the aire, that is to say, into the uppermost region of the body, the ayre. For it shal appeare that from the supercual vapours, thickened into clowdes through the coldness of the ayre, and by the same notable tube aspersed, doe fall sometimes moderate showers, and simple in thewe, and

Hermeticall Physicke.

and sometimes out of thicke clouds abundance of waters. Wher-
of some either gentle Showres, or violent catarres, which are
called suffocations, because the matter runneth after a certaine vio-
lent manner, upon the vital partes. Furthermore, out of the same
contemplations thou shalt finde the true original of windes, of
haile, of snows, whereof cometh the tingling in the eares, the
Palsey, the Apoplexy, and such like diseases, stirred by from the
Mercurial thickened vapours. The which diseases come not (as
some doth thinke) because of coldnesse onely: but the cause also
thereof is the sharpnesse of Salt vitriolated, which being mixed
with these Mercurial vapours, both suddenly coagulate and con-
geale them: and this is the cause of Apoplexies and such like. For
to take an example from our olivie body, to manifest this thing,
the wine which we make, is so replenished with these mercurial
humours, mixed with charge salt, that it hath force and power to
coagulate. Wherefore this which we have said must simply
be granted unto us that Salt Armoniac of natural sharpe, hath
force to dissolve bodies, and to coagulate spirits, as we have
plainly declared in the foresaid experiments.

*Sal-Armo-
niac a coagu-
lator and a
dissoluer.*

But peradventure some yong scoffing Scholler, which ne-
vertheless hath Philosophy ment, with great confidence and
no shame (as of late one which shewed him selfe an Aile and
Calf, and yet of a ripe wit did) dare rise up against us and sa-
that in our body, no vitriolated nature can be found, nor an-
thing like unto it. But this fellowe and such like, was to
touch sufficiently and moderately (if they will not refuse to learne
in our booke concerning the hidden nature of things, and the per-
fection of art, where we will declare this thing, and many other
possible questions, necessary for a true Philisophian. But yet not
to let the matter utterly passe, without some thing spoken con-
cerning this point, I will utter my selfe in few words.

First of all I will, that exact consideration be had, which is
that fire of nature, and which is the author of the concoction of
meate in our stomach, which dissolveth & changeth the same, and
that in a short time, as neither sitting water, nor elementarie

The practice of

much like unto the Bayle or white thyestes, which in time of frost are congealed out of foggy misten, and doe hang upon the trees. These are the spirits of the soale, which through the vehement heate of the fire, are thus formed.

A remedy against obstructions, and to breake the Stone,

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Causes of the Stone.

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and

Hermericall Physicke.

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The practise of

the can doe, no not in long time. Let them also I pray you con- sider what is the cause of that dog-like appetite which some men have, by which they are wont to readily to consume all the meat in their stomach, that nature hath leaved intire space to working her selfe: and from whence this insatiable hunger cometh, according to the common opinion, it befallith some men to have this appetite, by reason of a certaine thicke and melancholick humour, which being thowt betwixt into his lines, both sometimes boyle by the most strong vinegar, or rather in vein like vire of vitriol, as like some such dissolving and dissolving thing. For truly, if that humour were diligently considered, and thoughtfully looked into by philosophical anatomy, it should easily be judged by good and indifferent men, that it should not more bridle to be soke vitriolate, than melancholick: nay more aptly and better: because melancholick, neither can, nor hath been wont to make such effects, except by the superfluous overflow. For by this manner of speaking, the dissolving virtue, and all other properties, are in fact better left expressed, which that easily appears in him which hath thoughtfully scanned and weighed all things.

*The cause of
dogge-like
appetite.*

And yet it hath let becometh, to call such faculties and humours vitriolate, when as of their properties and fixen, doe come to passe in the nature of vitriol? So be it be: it is now permitted to common physicians to call choler, *Aeruginus, Yellius, & Pyreus*, by the humours & affections of these things. Some suppose the name is borrowed: and yet, then that what he intended by be to be the like, and to say that humours are vitriolate, because they partake of the nature of vitriol:

*Choler, ru-
sic, yellow,
and green,*

But let be returned to our species which are in our bodies: having already spoken of them which are called up by the vapours of mineral humours, which have a kinde of kinde with the history, and also with those which proceed out of the main vapours of the earth of the great world. And it cometh that we say something also of the others.

Whereby even as the vapours and exhalations sulphu- rus, arsenic, or Antimonial, carried up out of the earth into the

Hermetical Physicke.

fires and cloudes, doe cause fiery Meteors, Comets, Lightnings, Thunderings, Comets, and such like: even so also in our bodies, from the fumes and smoake vapors proceeding from burnt and scorched blood, and from so manifest and diverse tartarous, sulphurous, and vitreous fumes, with the which our bodies are abound, the like Meteors are produced. For such burning matter, lying burning in the sides, nere to the Liver and the Spleene, hindered by windiness, being thereof caused, as also stirred up by an immoderate and feverous heat, being at last the last lifted up and carried into the braine, and therein set on fire, stirred up by Meteors, long madnesse, burning phrenzies, such melancholies, dotings, paines of the head, falling sicknes, and many such like. Some of these continue long, by reason of the clamorous hardnesse or abundance of the matter, as maniacles: other some are sooner gone, as Phrenzies: some doe more keenly exercise a man, some more gently, according as the last burning matters be more or less sharpe, abundant, cleane, salt, sulphurous, or of qualitie more or less inflammable, or by any manner of other meanes hurtfull. For there is great diversitie of these fume matters: no lesse than two in differences of fires and smoakes in combustible bodies, whereof some are more clamorous, some more salt, some sulphurous, and such like diversities.

*The Philo-
sophical
cause of
Meteors
&c.*

*The cause of
madnesse,
Phrensie,
and such
like.*

The same diversitie also is to be seen in the separation of the fumes of Lye, of Ale, of Ether, of Urine, of Hyaromet, and of such like drinks, the diversitie whereof both manifestly appears, by the odours which doe abundantly ascend into the nose.

Also in Saltes, Sulphurs and oyles, which are distilled, the diversitie of vapours, (which are nothing but the spirits produced out of many tartarous matters) doe manifestly declare themselves. For of these, some are sharpe, some loose, some biting, some stinking, some obnoxious, some so piercing, that the very odor doth strike the braine, and doe cause extraordinary passions, as also by some other meanes

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meanes doe hurt the braine, heating, dulling, or troubling the spirits, or else by fumes which are sulphurous and stupefactive.

The same differences are to be made in Antimonial, Arsenical, and Mineral humours, or vapours, and that out of their effect, either septic putrifying, or caustic burning, the which effects are in the said fumes, by the meanes of salt. Such piercing fumes are too well knowne, and felt of our eyes oftentimes, to which they bring by their sharpenesse, paines, inflammations, and flowing of teares. Whereupon out of this diversitie of fumes, there arise divers passions, in continuance, in malicie, and in vehemencie, more or lesse invading and troubling, according to the nature, mineral, and condition of the qualitie or quantitie of the exhalations, and of their substances, which are lifted up with them, as it were in a certaine chariot.

Moreover, we see in the bowels of the earth of the little world, man, no lesse then in the great worlds belly: in the bellies I say of both, almost the same effects are to be seen of Meteors, as well waters as fire. For example, the Tympanie, the swelling of the Cooder, windiness of the stomack, and bellic: all which doe represent the windes, raynes, and Earth-quakes of the earth: and the waters within the body, and betwene the skin and the flesh, doe represent the Sea, the Rivers and Springs of the earth.

Also there are in man divers fierie Meteors, by reason of the exhalations, of the Pittorous and Sulphurous spirits, which being set on fire, cause by such diversities of feavers and inflammations.

There are bred also in man, divers metallic substances, as lunders, and stones, which are commonly engendered in divers parts of his body, as in his bowels, stomack, ganle, spleene, liver, yea, in the linges and braine: but more often in the reynes and bladder, which are the most fertile mines of all the rest.

There are also procreated in mans body, certaine concreate or congealed Juices, as many kinds of Sulphurs, but of Saltes more differences, bitrissated, aluminous, vitreous, and Gummous. Salt-gemine, or common salt, is plentiful in Salt-spittle: 1613.

Hermeticall Physicke.

to the salt-mercuries; in the bitter Regime of spittle, and also in a
 certain kind of bitter melancholy: salt bitrolated and of the
 colour of rustie metal, in chollic that is of the same complexion:
 salt abominous, pricking and stipticke, in glassy steame, of the
 same qualitie: salt nitrous and bitter, in bitter chollic. More-
 over, thine which are wholly nitrous, doe represent a matter
 most like to silver. There are also in this little worlde, as also
 in the greater worlde, many differences of salts: as a su-
 gere salt, in sweete Regime: as also an Acrimous and corroding
 salt, in malignant and pestilent humours. From the resolu-
 ons of the which saltes, but most especially of the stipticke or cor-
 roding salts, come certaine kindes of Chollicke, which after-
 wards degenerate into contractions of the bowels: from
 the corrosive salts spring diverse kindes of Ulcerous sores:
 from the stinkish salts, come the burnings of Ulcers: from the
 tart salts, cometh the appetite of the Stomach: from the
 Acrimous salts, comes Carbuncles, cancerous Ulcers, running
 pockes & such like: And of the congelations of these salts, comes
 Cancers, fistules, scorbutus hardnesse, and diverse kindes of ob-
 structions, according to the diversitie of tarters, and of salts
 which are ingendred and procreate to nature, in our body. From
 these things, are the causes of diseases in mans body, to be truly
 and speedily learned and discerned: without the which wee shall in
 vaine make any remedies.

*Salts of di-
 vers kinds in
 mans body.*

But to make al which, hath bene hitherto spoken more plaine,
 wee will adde certayne manifest demonstrations, and playnes
 to witte, but yet in as briefe manner as I can, seeing wee have
 received a more ample and special Treatise of these things in our
 worlde, concealing the hidden nature of things by some
 It is known and confessed of al, by the Coll of Hippocrates,
 the chiefest author of Physitions, that our body consisteth of
 things containing of things contained, and of things in-
 sisting. The things containing, are the solid and more firme
 partes, as the bones, gristles, ligaments, flesh, which doe
 containe, and as it were retaine, the more soft and delicate
 partes, such as the blood, spirits, and the like.

The practise of

The contents are in a threefold difference: some are violent
breathing out, and enloosing: (as physicians speak) other-
so, no more enloosing, and flowing out. The first sort are the spi-
rits of our natural Balsam, which they call naturall spirits,
whether they be stably fixed in any one part, or together
they have scope and recourse throughout the whole body: pro-
prietates of the most pure subtil and essential of the sulphurous flame
gives, and of the life of the nourishments of our life. Further-
more, they divide the spirits into naturall, vital, and animal.

All these are either naturall and pure, or else impure and se-
culent. As one sort of a most pure nature, ethereal and conser-
vative of life, the other growth and support in comparison of them, is
subject to alteration, so that they participate much of the secu-
lent impurities of the earth, and of the liquors of flesh, and also
of the elements of the air: of the which beginnings we have
confess, as we said before. The most enloosing parts are immor-
tall liquors, so that which they call the most pure, and
well the naturall, possessing and nourishing, which is the source
of the spirit of life, as the inseparable and eternal.

The out flowing and breathing forth, are the breathes, either
which name also we comprehend the vapours, of the which we
more mention before: which vapours are a dissipation, and that
most exhalation, taken from the most hot and part of hu-
man or mercurial things: or else a dry exhalation, of sulphurous
and tartarous things, and of salts of our body.

And such exhalations also are no other thing, but fumes and
spiritual smokes, but yet extraneous, and therefore imperfect
ourselves, as before these first separations, which nature smokes
out of the more gross part of nourishments, by the excretion
and separation of the extraneous humors from them, and yet al-
so in the chyle, and confluence, and in the last stage,
which of all other humors are most noble, contains superfluous
fumes, impurities, and so forth. The same again, separated
partes, and so forth, and so forth, and so forth, and so forth.

Therefore the more weighty superfluous is separated by ex-
cretions, and those only which are separated in the third excre-
tion,

Hermetical Physicke.

which could not be made sensible as like to the non-
-sensible parts: For the which cause nature expelleth them by in-
-sensible passages, and through the pores of the skin, that our natu-
-ral heat may the more freely be winned by the ayre, and the bur-
-den of the heart comforted.

And by breathing superfluitie also, doe participate as much of
the use of the moyst: that is to say, of those which are exhaled
and exhaled out of the sulphur is salt matters, and superfluous
liquors. Wherof the more thinn and breathie part, passe by
insensible transpiration: the more luscious, by sweates: but
of the more soule, and that which is accident; cleaveth to the out-
-side of the skinne.

But when if such vapouring exhalations be retained till in our
body, (the which sometimes cometh to passe through the cold-
-ness of the ayre stopping it about, by the shutting of the skin,
by occasion of place, or of age, by intemperate life, by a naturall
disposition) by the thicknesse of the skinne, or by such like occas-
-ions) then it cannot be, but that such bodies shall be subject to ma-
-ny other diseases, than those wherof we have spoken before.

*The stopping
of the pores
procreath
sickness.*

It is also to be remembred in this place, that in all these ex-
-halations, & ordinarie exhalations, somewhat of our substance
-being matter of life, or of our radical Balsam, doth ascend to the a-
-yre. And the which breathing, if it be gently and sparingly, and
-without any manner violence and hurt, but by a certaine balanc-
-e, and naturall, then our age is prolonged in the
-latter time declining to extreme old age by little and little, by
-the slowe water of life, or the slow oyle (which continually the
-humour of our life) be consumed.

But if the sayd exhalation, or breathing be violently
-and forwardly enforced, as it cometh to passe in burning fea-
-vers, and in many other sicknesses, faintings, passions, and
-moderate extinctions of the spirits of our body, then our life
-shall be shortened before age. Forasmuch cometh the burning,
-ly, and in some sort, the violent death of many: and yet the cause
-of such violence cometh from an internal occasion.

The Practise of H

And because it is very pertinent and necessarie, that we rightly understand those things which we have now spoken, concerning the natures of the contents in vs, that is to say, of the encephalls, moystnings, and oil-solings: and so much the rather, because by them we come to the knowledge of our spirits, and of our radical moysture, or matter of life, and also to the causes of the conservation, prolongation, destruction, and abjection of our life, I will therefore now declare them all by an example: whereby every one which will give eare, may come to the perfect knowledge of those things.

And yet we need not much esteem presumptions, probable reasons, or authorities, but we will ground our demonstration upon the very senses themselves, that those things which we speak, may be both seen and felt. And it so be any be so farre from of shame, that he will yet obstinately contradict us, we will say to him, as sometimes *Aristotle* said: *Our experience is more of water, than many reason.* Experience cannot be without sense: he which denieth sense, is worthy to have no use of sense.

And to alighten an *Aristotle* says, that the foundation of all demonstration is in sense. Which is he that dare gainsay this? And we will take *Aristotle* againe for an example, inasmuch as we have the same before. For which we have both apparently and manifestly see such separations, and agreements appears to be made: And this it hath by his stone proper nature, that the more easily the nature of either of them, and of both, may manifestly be known by this Analogie and resemblance which it hath with our blood. For by the cleaving of wine, we know the vitall Anatomy of our blood: and by the same it will appear which are our natural spirits, ethereal, as also which is our nature, heats, and radical moysture, which two doe uphold our body, and sustain our life, and of whose help either of them have need: Inasmuch as that radical moysture is the seed and nourisher of heats, and this same heats subsisteth by the benefit of that moysture.

Thus

Hermeticall physicke.

Thus these two replenished with spirit, and as it were knit together, are sved and distilled through the whole body. By this same example, the difference betweene nourishing vital humors, and that which is unprofitable and excremental, will plainly appeare. Furthermore, it will appeare which be moyst, and which be dry, in that kind of moistures which are nourishing: and which of them are hurtful to our nature: and which profitable. By which anatomy of blood, the reader willing to learn, shal profit more (as I thinke) because we referra those foure humors, (whereof they make blood one), to the very same, and doe by a certaine analogie and resemblance, compare it therewith. But to come to the matter.

Wherefore to make wine is prepared, the clusters of grapes are crushed in the wine-presse first, and the skinnes and kernels with the stalkes are throught away. When the unprofitable clots, dregs and excrements, being partly by mans industrie, and partly by the nature of the wine it selfe being rised, the wine is poured into casks and vessels. In these digestion being made, by his strong force, it separateth and purgeth forth together those several and more grosse superfluities. This done, the wine is all most perfect, and fit for drinke and nourishment.

What first artificiall preparation of wine, (which is made by the express and separation of the Winners) doth after a certaine manner represent unto us, the preparation of wheate, in the which separation, the chaffe and the branne being taken away, the rest is ground into meale, that it may be more fit for nourishment. When in like manner in our mouthes first preparation of the flesh is made from the bones, as flesh like: And the expression or grinding is made with the mouth and teeth, then after due chewing, the meale is sent down into the stomach. This is the first resembled preparation of our nourishment, with that first preparation of wine, and wheate, and that which is put into our stomach, answereth that wine, which at the first is put into vessels, & the meale which is ground. Wherefore after this, there is another working in the stomach by nature. For whatsoever the stomach receiveth, it concocteth, and digesteth: yea all kind of meates

The practice of

merals mixed together, like wine in water, or any other kind
of spirits, made of honey, treacle, barley, &c. of water to gettin of
such things are better.

The stomach therefore is that vessel of nature, wherein not only the matter put into it is concocted and digested: but also it is the same which separates the nutritious feeds, and transports in elemental forms, by such passages and vents, as nature hath provided to that end. At the length after which purifying, the blood is cleansed, being thence sent forth, and the original of the spirits of our life: even like as wine which by long time is preferred before all others, is held to be the purifying and refreshing of our life. But let us now proceed.

Out of this artificial wine, both the power of gentle fire, by
 chemical vessels (as they term them) is extracted a fire of
 nature, which attends the radical magick naturally, a water of
 life, whose strength and efficacy is quite different, altogether spiritual,
 and almost invincible against nature.

After the very same manner, through the benefits of nature, and by circulation which is made by the power of the Heart, one of the Kider, there is generated and operated in us that quickening fire, transpires and manifests itself his proper independent power; and rational, being in the master of life's contents and quickening spirit, or the spirit of life, from which the essential spirits, the incommunicable power and conservator of our life, are derived.

It is also said by the best community in America in the operation of the stills which they use to allow the spirit to rise and admiration of the work; that some of these stills hold no more, put under a large still a chamber, which may contain two gallons, will bear the same spirit, and will preserve the spirit of wine to distill: when as by that small vessel, a much less portion of water, cannot be made than by the large one. But which is more to be marvaled at and observed, when the same spirit of wine, both pass through the Colander (as they term it) namely by very long conduits and pipes of brass retorted, fit for this distillation, it both so bears them, as also a whole pipefull

*Spirit of
wine.*

Hermetical Physicke.

phical of cold water better, and have enough from the, in the
 way the labor pipes are employed, that a man may leave
 hands there. The which is to be attributed to the great
 heat which the spirit of wine gives to the cold water pas-
 sing through the porous pipes. 3o, When all the spirit of
 wine is distilled forth, although thou put more the labor ves-
 sel a much more vehement fire, yet thou shalt find the heat
 of that water in the vessel contained, to be extinguished and
 cold. 4o, Which should put be in mind to be the next
 cause and original of natural or common heat in us: for this
 heat is raised up in us by the continued circulation of the quick-
 ning spirit of our common life.

...our all-wise teacher of life is at last distilled forth by a certain internal, eternal, and violent heat; as also utterly burnt up by particles of them, then only appears the extinction of our mortal body, and cold being thereby what is relative to Christians, who are dead yet alive.

[illegible][illegible]

1. The importance of the following factors in the development of the eye:

The practice of

the eyes, and other things out of the nose, where as others
eyes are distilled out of the side from by vehement fire. And out
of the very same there is extracted soot, if they be calcined, and
the same is also fired with his proper liquor, as we have shewed
above in the working of the same vegetable. This soot is made
white with salt armoniac, lying contained in his own spirit,
as water of life, proceeding as we have already shewed.

In like sort in blood, before that spirit of life and experiential li-
quor, (which thus may in very hard be separated from blood it
self, and shewed to the eye, after convenient digestions, in the
beats of *Duke Henry*, which excellently the heart elevates, that
it may the better and more easily appear, both the same heart,
and the same nature in us, maketh the same separations and o-
perations) I say, before that time, a certain soft confidence like
liquor, will rise in the bottom, wherein that soft and many
impurities, so in firm and soft, if the same may be dried up
on a fire of ashes, proportionable to the heat of a furnace, and re-
greater.

This *White Sulphur* is that, which manifestly can
both in the very nature, as well in the liquor, as in the inferior
part of the body, and which hath with it a considerable passion,
and pain of the heart, as it already sheweth above. This liquor
is made by the force of the fire, which is a very great, and
giving like pitch, may be separated out of the body, and a layer of
blood, as well as out of the body, so as to be with it, as then
are not able to show the same, as it is shewed above many times.
This liquor may be made in our bodies, every man may easily understand.

This liquor, that is the very same, and of which a soot is
extracted, the which (by the heat of the fire, armoniac of na-
ture) may be made white, and the very same which, *Lathe col-*
lect the greater liquor, for the imitation of the vegetable work.
This liquor is very admirable, in which the true, *Purpure*, the
universal *Phlegm*, and the true *Phlegm*, concerning and cal-
ling nature is made. And this is the true and vital anatomy of
blood, which by manifest demonstration we have shewed, that
it hath a great analogie, proportion and resemblance with wine:
when

Hermeticall Physicke.

whereas a true Philosopher, as well out of the one as out of the other (saying that the one requireth greater artifice) knoweth how to separate waters of life morely spirituell, which are said to be very forcible and strong: and besides these, Mercuriall liquors, which are as well profitable as hurtful, which are also mending: and finally, which knoweth how to extract vapors, and exhalations fuming, which are called out-flowings.

Now therefore, if so be in wine, which we easily use to nourish our bodies, and the same pure and cleare after the separation of the spirit thereof, we see and behold so many unkindly things, and so impure, how many more grosse impurities I pray you shall we finde in the Lees of wines cleaving to the caskes, and in the grosse residue of the same?

They which knowe and understand that great and exceeding blacknesse of wines lees (which is manifestly to be seen in the calcination thereof) and the separation of his spirit, and of his oyle, red, blacke and stinking, which is done by distillation, they (I say) can give cleare testimony and credibly informe, what a great stinke there is in the Sulphur thereof: and how great the acrimony and biting sharpnesse is in the same tartar or lees, by reason of the salt which is extracted out of the same, and the oyle which is made by the resolution of the same salt of tartar. And trust me, in the feces of the same wine, there be found, besides the things already spoken, these matters which are more grosse, impure and stinking, as they well knowe, who to calcine them into ashes (which they call charcoales) are compelled to goe out of the Cities into the fields, and places farther off, by reason of their exceeding infection and stinke, whither they are wont to infect the places nere adjoining.

What marvaile is it then, as is shewed afoze, if in our blood, after the separation of the true spirit, there are found so many unkindly, tartarous, stinking and Sulphurous impurities? But what marvaile I say, if more and greater impurities and stinkes, are to be found in vinters of the Veterinall parts of the Chylus, or best matter digested in the stomach

The practise of

Stomach for nourishment from whence blood is wrought his first be-
ginning of his composition: That factor or lea, is of the blood
which cleaveth to the vessels of the bowels. Now the feces of
the Chylus are nothing else, but that huge heape of excrementa
of bliners soyle, which are in that nourishment existing in divers
parts of the body. And when those Sulphurous and tar-
taron impurities, cannot by nature be digested, overcome and
expelled, they stuffe the bowels, they are made the seminarie and
store-house of most grievous sicknesses: so that if we will con-
fesse the truth, we must of necessity say with great *Hippocrates*, that
Sicknesses have both their seeds, and also their rootes in our bo-
dies: the which most evidently appeareth by the so-called com-
parison of wine and blood. The which standeth upon apparant
and sensible foundations, and not upon doubtfull signments and
Imaginations.

And as we see in the spring times, when nature putteth forth
her flowers, that the heat of wine, are mixed with the wine it-
selfe, and doe trouble it, and oftentimes corrupt it: and that
as in the exceeding heat of the Summer season, throughs out
Sulphurous part of the same wine, that is, the spirit, away and
is wont to depart along: whereof followeth the corruption
of the same wine: even so also, about the same seasons and times,
the feces, and tartaron heape mixed with our blood, both at
the last pervert, and corrupt it: thereof cometh the occasion
and multiplication of sicknesses. For the spirit of blood being
disperced and seperated, both by external and also by inter-
nal heat, it must needs be corrupted, to the which corrup-
tion, arising of the said causes, the cause of many sicknesses is
rather to be referred, then to those dark simple qualities, of heat
and cold, dry and moist.

As therefore we have taught in the separation of the true spi-
rit of wine (which resembleth the celestiall and spirital factor
of our life) many impurities thereto comming forth appaerent
to, and after the very same sort it serveth both in meats with fruits
and with wines and drinks prepared of them: and generally
with all other vegetable things, proceeding after the same manner

Hermeticall phyficke.

as we have said, concerning wine. For they have no light preparation with the blood according to this saying: We are nourished with those things wherof we consist: which thou maiest aptly turne and say, we consist of those things, wherewith we are nourished. But the one partaketh of the other, or of this or of that more then of the other: as for example, of the spirit, of the Hermetical liquor, of salt, of the feces, & of the stinking & unprofitable excrements: which is the reason, that out of this or that more commendable kinde of meate, the more worthy and commendable blood is generated.

Wherefore to adde one example more instead of a surplusage of weight, let it not be forgotten, that out of Hydromel, Cider, Ale, or such like kinde of drinks, & out of their feces, the same preparations and separations, as well of a commendable liquor, as of feces, may be made after the same manner, as we have before shewed to be done concerning wine: and that the beginnings and heterogeneous and hetrogeneall parts, may in the same sort be extracted out of these, as out of that other.

To conclude, thou maiest with better successe learne the beginnings of sicknesses, by making a comparison betwene the preparation and separation of those things which give nourishment unto man, and our blood, then if according to the common manner thou have recourse to the humours, & bare qualities, and so to seek out and discern the causes & originals of sicknesses, by a certaine witty contemplation, rather then by that which is more true and infallible.

Thus we have thought good to set down these things by way of anticipation concerning the exact and internal anatomy of humours, & concerning also the artificiall examining of them: both that thereby it might appeare from whence the natural impurities of things, & the infallible causes of diseases are to be sought, as also that the true Philosophers & Physicians may understand thereby the way to compound, prepare, and administer artificially medicines and remedies, which now we intend so shew, even according to the order and method of the Dogmatickes. So as who thinke it not good, utterly to reject the old, nor wholly to followe the newe, but to restore the old forme of composition

The Practise of

on of Medicines increased and augmented with many of our inventions, experiments, and compositions, for the publique good, and for the health of the sick, as also for the instruction of some ignorant Physicians.

An Elixir of our Description.

A wonderfull remedy to cure inveterate and almost desperate diseases, and to conserue health, and to prolong life, as followeth.

Take of the roots of Zedoary, of Angelica, of Gentian, of Valerian, of Licium, of Saffordale, Coates beard, Calanga, the wood Aloes, and citrine or peallow Sanders, of each three ounces. Of Balaust, of red Spint, of Saffordale, Basil, of Saffordale, Chamomile, of each half a pound: of Lattise Berries & Juniper, of the seedes Peony, of Saffordale, of Comin, of Anis, of Mugwort, of Cardus-Benedictus, of each two ounces: the barks of Citrine, of Pistel of the oake, and of all the Pirabolans, of each one ounce. Cloves, Cinnamon, Pace, Ginger, Cubebs, Cardamom, Pepper, long and round, Spikenard, of each one ounce and a half. Aloes Hepat, Pyrrhe, Elebanum, Spastic, of each five Drachmes. The flowers of Rosemary, of Sage, of Stachados, of Mary-golds, of Saint Johns wort, of centaurie the lesser, of Betonie, of the Linden tree, of each so many as ye can gripe with two fingers and the thumb at twise: of the flowers of Chicory, commonly called Suckary, of red Roses, and of Buglosse, of each one gripe in like sort onely, of grnat honey, and of white Sugar, of each one pound. *℞ Aqua.* Put after the best manner rectified ten pound. Cut that which is to be cut, and beate that which is to be beaten.

All these things being put into a large Spatrat, and close stopp that no breath come forth, set in horse-dung meanely hote, by the space of eight or ten dayes, to putrifie.

Being putrified, let them be hard and well pressed or strained, and put the liquor strained into an Allemble, and distill it by a Cornute, at a convenient fire.

The first water which cometh forth from the strained liquor,

Hermeticall Physicke.

liquor will be most cleare: keepe it by it selfe for it is perfect.

The Receiver being of glasse must be of good receipt, and must be passing wel closed with the Cornute by the necke, that the least vapour come not forth. And when the Rectifier beginneth to be darkened, and to be filled with white spirits, thou shalt increase the fire by degrees a little and a little, according to arte, until the said whited spirits appeare no more.

When thou shalt have the Rectifier, that thou mayest put by it self that water which cometh forth the second time; and keepe it wel: it is called the mother of Balsam, being very profitable to rote out many sicknesses, and to conserue health.

*The water
of 2 degree.
Mercurio.*

Thou againe put to the Rectifier, and increase the fire by degrees, as thou didst before, so long until at the first, there distill forth a yealow oyle: after that a red oyle, the matters in the Spatall remaining drie: and yet not thoroughly drie, least the liquor which shall distill forth doe smel of burning.

*An Oyle.
Sulphur.
Fyer.*

These things done, take that most cleare water which came forth first of all in good plentie: poise it upon the scales remaining: and make them to digest together by the space of 6, or 7. dayes, at the heats of *Bath-marie*, until the water be coloured and turne yellow: that is to say, until it hath attracted the more Mercurie and oyle portion of the matter: and the feces which shall remaine, when they have yielded their whole tincture to the fore said water, reserve and keepe apart to such use as hereafter shall be declared.

*The Feces.
Salt.
Earth.*

(But if you think good, you may reserve a portion of every of the said liquors to such medicinable uses as is before shewed, and use the rest in the progresse of the foresaid worke; and in the subsequent.)

After you have drawn the foresaid liquors, & that also which take last tincture from the feces, thou shalt mixe them together, that from thence thou mayest extract a farre more Elixir of life, than the former, and most precious: proceeding in manner following.

When thou hast mixed the foresaid three liquors together, thou shalt distill them by a Cornute, or by a glasse Alembic, permitting

*A most precious
Elixir.*

The practise of

termitteth of digestion, being in other than the lay mixture: his
and follow the same way & order, which thou diddest before, se-
parating the Elements, and beginnings of liquors.

For thou shalt draw out of the first most cleare water, which
thou shalt reserve by it selfe, namely, at such time as thou shalt
perceiue the receiver to be darkened with a cloudie fume: then
changing the Receiver, and putting to fire as thou didst be-
fore, thou shalt continue it so long, until thou see the liquor to turne
smith of yealow colour, the which also thou shalt keepe apart as
thou diddest the former.

In the meane time while the foresaid distillations, or sepa-
rations of Elements, that is to say, of the two beginnings,
Mercurie and Sulphur, are in hand, thou shalt calcine, at a
Menerheratorie fire, the Feces which thou reservedst before:
out of the which, being brought to ashes, thou shalt extract salt,
according to Arte, with thy first most cleare water: the water
seasoned with his salt, shall be mingled with the other two li-
quors which were reserved, that so at the least out of a Try-
angle, thou mayest make a Circle O, as Philosophers speake:
that is to say, that out of those three several waters, by circulati-
on (in a Pellican) made according to Arte, there may come
forth one essence: and so by that meanes that great Elixir of
life, and admirable secret shall be made,

And not onely made, but also by so short a way, so easie, and
so well known to true Philosophers, that they know thereof
by, how, and in what order to make Elixirs out of all
things.

The vertues of this Elixir are unspeakable, both to the cu-
ring, & also to the preventing of gibbines in the head, the fal-
ling sicknesse, Apoplexies, Palsies, madnes, Melancholy, the
Asthma, and diseases of the Lungs, faintings and swoonings,
traunces, weakenesse of the stomach, and of other parts, con-
sumptions proceeding of an evil disposition of the bodies, passi-
ons proceeding from the galls, and such like heauie and lament-
table griefes.

Certaine dropes onely of this, being given in some conue-
nient

Hermeticall Physicke.

ment, and sitting to the sicknes. As for example, against
the Epilepsy, with water of Beonle, of Lillyen; Cereally, or
of flowers of the Linnen tree. Against the palsey, with the water
of ry golbes: against the pestilence with the water of Coates
ward, or of water of *Cardus Benedictus*: against the Asthma or
Cough, with the water of *Scabiale*, or of *Fole*, *scote*, or such like.

Moreover this *Elixir*, is of force to restore and conserve our
rational Ballam, if sower or fine dropes thereof, be given in
bread, wine, or other convenient liquid.

But peradventure thou wilt say, that the preparation of this
Elixir, requireth too much labour, and too tedious, that it is much
better and more necessary to spend the time in things so mira-
cleous, as to growe impotency, than in such tediousness that are
altogether impossible. And yet to know every mans fortune, and
his lot, before the departure of his soule, and to know, what
and peradventure more pleasing, to conduct himself, and to pro-
long his life.

Take the Rootes of *Ginseng*, all the plant, and dried with
a gentle heat, and the rootes of *Asarum*, of each
three ounces: *Galanga*, *Cinnamon*, *Spice*, *Cloues*, of each
two ounces: *Flowers of Sage*, of *Marjoram*, of each two
poppes with two fingers and a thumbe. Of the best white wine
of *Spain*, or *France*, in a glass separate, and stopped, by the
stopper of the bagges, at a gentle fire of *Bath Maria*. When the
wine be well heated, it is distilled by a glass Alembick in ashes,
till nothing remaine but drynesse.

When the water be thus drawn, the feces, that from
them thou mayest drawe away the water, in a miller
burne *Bath Maria*; Bring the feces (after the drawing of
the water) into ashes, to which thou shalt put with *Hippo-*
crates bag, pouring the said coloured water oftentimes upon
the ashes, that it may draw unto it the proper salt.

One of this *Elixir* the fourth part of a spoonfull in some con-
venient liquid, will be a long time. It is a speciall reme-
dy against the colicke, and the distemperature of the stomacke, which
it

Hippocrates
bagge, is like
the bagge
where
through *Hy-*
pocrates runs
neth.

The Practise of

It purgeth from tough and stony humours which cleave to the
liver: It strengteth the bowels of women, and helpeth the body in
health. Take of this twice in one week and continue with it.

A *Treacle-water* for the head, helping all paines of the
same: proper for the Apoplexie, Epilepsie, Palsey, and
such like.

Take of the roots of Penny, of Spissella, of common A-
cornes, of Fennel, of each them ounces. Of ripe Juniper-
berries, and of the seeds of Penny, of each, one ounce: Of
Cloves, of each, half an ounce. Of the flowers of Stachys, of each, two
unces, three. Of the leaves of the same, of each, five
grypes with the fragrance of the same. Cut that which is to
be cut, and beat that which is to be beaten: and infuse them
by the space of 3. dayes, by the heat of a hote Balne, by white
wine of the best, 2. pounts: and with the waters of Penny, Sage,
and of Spissella, of each one pound.

When straining them here. To this liquor add of Treacle of
Alexandria, ounces 4. of *Anacardio confectio*, of each
ounce and a half, of *Dianthi*, and *Artemisi*, of each
half an ounce. And strain it againe, by the space of two or three
dayes, with the gentle of *Senna*. Then strain them againe,
and distill them upon a balne, and thereof a Treacle-
water will be made.

A very good and speciall of this is sufficient to be given, at once
against the disease before expressed.

Another Treacle-water cordiall and comfortable for the
heart, very good against all palseiferous effects thereof used with
great profite.

Take of the roots of Angelica, of Cloves, of Coates heard,
of Popperina, of each, half an ounce, of *Stachys*, of each, one ounce, of
Cinula

Hermetical Physicke.

Take campane, of each five ounces. Of pealins flowers, and
of the barkes of the limes, of each one ounce with a halfe. Of white
Dianth, of Scabiose, of Rue, of Cardus Maris, ether is is cal-
led Spickewort, of each one handfull. Of the flowers of the leafe
Cantare, of *S. Iobis wort*, of Broom, of Cuckers, of Boyage,
of Bugloss, of Water Lilly, of Red Roses, of each a three finger
grasse. Put these into 3. pound of Raiment distilled by the
space of 4. dayes, set upon the fire of *S. M.* and the Juice of
Lentils, the water of Peas, Nettles, and of Rues mingled
with the Raiment, of each one pound. When they are them.

In the Wine, strained, put of Erechis seeds three, of the
confession of Piacinth, one ounce. Of the confession Alchemies,
5. hyachines. Of Diamargant fringed, Diatria Santall, of each
3. hyachines: of Diamarg, and Diamarg, of each two hyachines,
of Scallion, and Pyche, of each halfe a hyachine.

Strain them againe, by the space of two or three dayes, at the
laste fire of *S. M.* Then distill them to consistence by fire of ashes:
and it will be a blacke water. But is water is the more effectu-
all, the less it will be extracted out of the seeds which remaine, at
cooling in ale, and then mingled with the blacke water.

Put this water against Poysons, and against all pestilentiall
effects.

Take of the Barkes of *Amber*, of the Carline-thyme, of
the flowers of the Barkes of the Quince Tree, of each two
handfulls. Of *Crane Brackets*, of *Wilde-wind*, called
Camphor, of each one handfull, of each halfe an ounce: the
Erechis of Spickewort, and the confession of Piacinth, of each
2. ounces: the species of Diamarg. Fringe, Camphor, of each
2. handfulls. Let these be finely beaten or crushed, & put into a
glass stillie, with 3. pound of Raiment. *Agua vite.*
When it shall be distilled in a vessel well closed, & is distilled by
the space of 4. dayes. This water is wonderfull effectuall
against poysons, and pestilentiall effects. The quantitie which
must be given, is halfe a spoonfull.

The practice of the H

[illegible]

Principall Remedies to cure the Torments and extreme
Paines of the Soule.

Take of the leaved of Gourd, which groweth on the flou-
ring tree as far as they may be 4 pound: the flowers of
white Gourd, of a handfull of 2 pound: of small round
Dandelion, as the flowers of Dandelion with their roots which
contains the seed, being gathered, and before they be full ripe, of
each one gripe of the 3 fingers and the thumb, of greene Frogs,
or in stead of them the Telly or sporne of Frogers, which is to be
found in standing waters in the Month of March, one pound:
the seed of white Poppy bruised, 4. ounces: of Crabbes or Cra-
fishes shells, and all beaten or crushed together, 20. in num-
ber: of red Ruscus, and black Ruscus, both well washed in
good white wine, of each 4. ounces: of Ruscus breake firs
ounces: of Ruscus 4. ounces: of the seed of white or Ma-
ter Lilly, being made a powder, of 4 pound: in place of these
oyles take a pound of olive Oyle.

[illegible]

Hermetical Physique.

Then thou shalt separate the oyle from the watery part there, of according to art, to the which oyle, thou shalt adde of Spall-
hon 2. ounces, of Camphire, half an ounce.

Put all teeth into a glass bowl, and let them remain in Boz's
oil, or in alcohol, or in the solution, for the space of 3 days,
and you will have a most excellent medium to analyze and qua-
lity all points of the tooth, and in the forms.

I wish that all Apothecaries, would prepare this, to be ready at all times for present use: so, that they cannot appoint themselves anything better than this, to cure any such bad humours true by experience.

A plaister to helpe and easie all paines of the Goute.

The first of these is the *Chaparral*, which is a low, bushy shrub, growing in the open, sandy soil of the desert. It is a very hardy plant, and is able to withstand the extreme heat and dryness of the climate. The second is the *Yucca*, which is a tall, slender plant, with long, narrow leaves, and a thick, fleshy stem. It is also a very hardy plant, and is able to withstand the same conditions as the *Chaparral*. The third is the *Sagebrush*, which is a low, bushy shrub, growing in the open, sandy soil of the desert. It is a very hardy plant, and is able to withstand the extreme heat and dryness of the climate.

THAT THE COURT ORDERED THAT EACH OF THE THREE terms of each bailer's pound : of collected officers' fees, one ounce and a half - 2000 means 4 ounces : Of Station (the station) was also ordered.

The following is a list of the names of the persons who were present at the meeting of the Board of Directors of the City of New York, held on the 10th day of January, 1901, at the City Hall, New York.

Another excellent water against the Gout.

[illegible]

An excellent player, who has been known to knock and puffles of the Gout, dislodge them.

[illegible][illegible]

Hermetickall Physicke.

[illegible][illegible]

Into the liquor, put of the Species of *Diatragaganthum* Frigidum, and of the Trochiscus of Alkakenge, without Opium,

Hermetically physicke.

The conclusion of this Treatise.

A Lephynis or Symplicke, which some account among the
 some pillars of medicine, and which openeth and demon-
 strateth the compositions and dissolutions of all bodies,
 and notwithstanding their preparations, alterations, and opera-
 tions, the same I say is the which is the fountain and source
 of all life and generation.

[illegible]

The seven degrees of working are the same as the seven

5 Circulation,
 of Sublimation)
 . The first principle

Hermeticall physicke.

The conclusion of this Treatise.

A Lechnie or Symplicke, which some account among the
four pillars of medicine, and which openeth and demon-
strateth the compositions and dissolutions of all bodies,
of most other with their preparations, alterations, and exalta-
tions, the same I say is the which is the mother and source
matrice of digestion.

[illegible]

The seven degrees of working are thus mentioned:

Full Calamity only. It is the bringing of anything to

...the

Is a diffolving of that which is thick in

...the normal ...

...the ... of

[Faint, illegible handwritten text]

The Distillation of the Extraction of a liquor from a be-

of the 10-11-12-13-14-15-16-17-18-19-20-21-22-23-24-25-26-27-28-29-30-31-32-33-34-35-36-37-38-39-40-41-42-43-44-45-46-47-48-49-50-51-52-53-54-55-56-57-58-59-60-61-62-63-64-65-66-67-68-69-70-71-72-73-74-75-76-77-78-79-80-81-82-83-84-85-86-87-88-89-90-91-92-93-94-95-96-97-98-99-100-101-102-103-104-105-106-107-108-109-110-111-112-113-114-115-116-117-118-119-120-121-122-123-124-125-126-127-128-129-130-131-132-133-134-135-136-137-138-139-140-141-142-143-144-145-146-147-148-149-150-151-152-153-154-155-156-157-158-159-160-161-162-163-164-165-166-167-168-169-170-171-172-173-174-175-176-177-178-179-180-181-182-183-184-185-186-187-188-189-190-191-192-193-194-195-196-197-198-199-200-201-202-203-204-205-206-207-208-209-210-211-212-213-214-215-216-217-218-219-220-221-222-223-224-225-226-227-228-229-230-231-232-233-234-235-236-237-238-239-240-241-242-243-244-245-246-247-248-249-250-251-252-253-254-255-256-257-258-259-260-261-262-263-264-265-266-267-268-269-270-271-272-273-274-275-276-277-278-279-280-281-282-283-284-285-286-287-288-289-290-291-292-293-294-295-296-297-298-299-300-301-302-303-304-305-306-307-308-309-310-311-312-313-314-315-316-317-318-319-320-321-322-323-324-325-326-327-328-329-330-331-332-333-334-335-336-337-338-339-340-341-342-343-344-345-346-347-348-349-350-351-352-353-354-355-356-357-358-359-360-361-362-363-364-365-366-367-368-369-370-371-372-373-374-375-376-377-378-379-380-381-382-383-384-385-386-387-388-389-390-391-392-393-394-395-396-397-398-399-400-401-402-403-404-405-406-407-408-409-410-411-412-413-414-415-416-417-418-419-420-421-422-423-424-425-426-427-428-429-430-431-432-433-434-435-436-437-438-439-440-441-442-443-444-445-446-447-448-449-450-451-452-453-454-455-456-457-458-459-460-461-462-463-464-465-466-467-468-469-470-471-472-473-474-475-476-477-478-479-480-481-482-483-484-485-486-487-488-489-490-491-492-493-494-495-496-497-498-499-500-501-502-503-504-505-506-507-508-509-510-511-512-513-514-515-516-517-518-519-520-521-522-523-524-525-526-527-528-529-530-531-532-533-534-535-536-537-538-539-540-541-542-543-544-545-546-547-548-549-550-551-552-553-554-555-556-557-558-559-560-561-562-563-564-565-566-567-568-569-570-571-572-573-574-575-576-577-578-579-580-581-582-583-584-585-586-587-588-589-590-591-592-593-594-595-596-597-598-599-600-601-602-603-604-605-606-607-608-609-610-611-612-613-614-615-616-617-618-619-620-621-622-623-624-625-626-627-628-629-630-631-632-633-634-635-636-637-638-639-640-641-642-643-644-645-646-647-648-649-650-651-652-653-654-655-656-657-658-659-660-661-662-663-664-665-666-667-668-669-670-671-672-673-674-675-676-677-678-679-680-681-682-683-684-685-686-687-688-689-690-691-692-693-694-695-696-697-698-699-700-701-702-703-704-705-706-707-708-709-710-711-712-713-714-715-716-717-718-719-720-721-722-723-724-725-726-727-728-729-730-731-732-733-734-735-736-737-738-739-740-741-742-743-744-745-746-747-748-749-750-751-752-753-754-755-756-757-758-759-760-761-762-763-764-765-766-767-768-769-770-771-772-773-774-775-776-777-778-779-780-781-782-783-784-785-786-787-788-789-790-791-792-793-794-795-796-797-798-799-800-801-802-803-804-805-806-807-808-809-810-811-812-813-814-815-816-817-818-819-820-821-822-823-824-825-826-827-828-829-830-831-832-833-834-835-836-837-838-839-840-841-842-843-844-845-846-847-848-849-850-851-852-853-854-855-856-857-858-859-860-861-862-863-864-865-866-867-868-869-870-871-872-873-874-875-876-877-878-879-880-881-882-883-884-885-886-887-888-889-890-891-892-893-894-895-896-897-898-899-900-901-902-903-904-905-906-907-908-909-910-911-912-913-914-915-916-917-918-919-920-921-922-923-924-925-926-927-928-929-930-931-932-933-934-935-936-937-938-939-940-941-942-943-944-945-946-947-948-949-950-951-952-953-954-955-956-957-958-959-960-961-962-963-964-965-966-967-968-969-970-971-972-973-974-975-976-977-978-979-980-981-982-983-984-985-986-987-988-989-990-991-992-993-994-995-996-997-998-999-1000-1001-1002-1003-1004-1005-1006-1007-1008-1009-1010-1011-1012-1013-1014-1015-1016-1017-1018-1019-1020-1021-1022-1023-1024-1025-1026-1027-1028-1029-1030-1031-1032-1033-1034-1035-1036-1037-1038-1039-1040-1041-1042-1043-1

5 Circulation, ~~and does not charge anything for a higher price~~

notwithstanding to terminate the contract, the contractor shall be liable for the cost of the contract.

...substitution, ...

...to make that which is dying, to a

bids with his body.

130700

The Practice of

Distillation, is to dissolve & which is grosse
Distillation, in the meane to generation.
Evaporation, is evaporation of the impure
Refinement, is a reiterated Distillation to
 are others other
 workings, as
Coagulation, is the congealing of moisture.

Coagulation, is the congealing of moisture.
Combustion, in a repetition of Distillation,
by which the liquor distilled is put upon
the fire, and distilled again.

Distillations are divers; according to the diversities of reasons, causes, and of subjects: to be observed with sundry different considerations. The first difference is taken from things out of which a matter is distilled; some be of nature, & others are made: they are either simple, or compound: some moist, or dry: some other, or other: distillations are either into Chamber, as Spirit, & such like; or they are not such like: after another, Beards: after another, Skins: after another, many several ways be distilled.

The second difference is taken from the diversitie of the li-
quors, which are either spirits extracted from acids. As for example, out of Peaches, Dates, Flowers and seeds,
which are not yet but growing, Distill'd are extracted by simple
distillation, without the assistance of any other liquor. But out
of Stones, Peaches, Apples, and such like are by and dis-
till'd, which are not extracted, without the assistance
of some water or other liquor as a helper.

The third principle depends upon the matter and fashion of the vessels. Upon the matter, Hyacinth vessels is of earth, another of wood, another of lead, another of glass.

Upon the falſion alſo : ſo; there is one manner of diſtillation by the Alembick, another by a Chymall, another by a Spirit, and another by a Retort, and ſo of others.

Majority differences by the size and placing of the bracket.

Hermericall Physicke.

For if it be by a right Cucurbit, which hath a head with a
wide opening, as whether it be inclining or crooked, we call such
distillations, by ascent: as when the neck of one Cucurbit is in-
serted into the neck of another, that is to say, where the ves-
sels by concourse are so joined together, that one taketh in the
mouth of the other, and the same by a direct position: and by
these most commonly are distilled those things which are hardly
stirred, and have small drops of juice.

Other things also are distilled by descent, that be still which
containeth the matter turned the wrong way, and put into the
other, the which manner of working is called by Descent, and is
contrary to that which is by Ascent.

By Descent are distilled Cinnamon, and sundry kinds of fat wood,
as Cinnamon, Juniper, and those of sweeten wood.

The first difference is, by the degrees of fire, which are four:
the first, second, third, and fourth.

The first is soft and gentle, such is the fire of Balne, &c. of
Bagnio, the second, is of ashes: the third is of honey, or of the sweat
of wax that falleth from the Hammer in his tongue at
the beating. The fourth is of pure fire.

By the first and second degree of fire, we distill by Ascent: by
the third and fourth, we distill by concourse and Descent: Both
kinds are distilled in stills, as out of common stills, out of stills
with, and out of such like.

But before you begin to distill, be sure that you dissolve y^e matter
which be in the matter, make before of Digestion and Fer-
mentation. As will be in y^e plain, be by the fire of Balne, &c.
or in y^e water of ashes a most gentle heat of fire, and
for smallness, that one droppe thereof shall give a sweete taste
and a great quantity of common water, and the same
make the the same most profitable and sweet.

For the third and fourth degree of fire, we distill by concourse and Descent: as
in y^e water of Balne, &c. or in y^e water of ashes a most gentle heat of fire, and
for smallness, that one droppe thereof shall give a sweete taste
and a great quantity of common water, and the same
make the the same most profitable and sweet.

The Practise of

then shalt put them into a small bosome of oake, and shalt with diligence presse them in with thy hands, in such sort that the vellell may be stuffed full almost to the toppes. When stoppe and close it vp, that Digestion may more easily be made, and let in a wine seller by the space of one moneth, or longer if neede require, untill thou shalt perceiue that the foresaide matter haue the odour of cast wine: whereby thou shalt knowe that the Fermentation is perfected: and so long it must at any hand be delayed untill the foresaide signe doe appeare.

These things thus finished, take to thee the fourth or fifth part of the Koles fermented, according to the greatnesse of thy vessel, which necessarily must be such as the Chymicall Distillers doe vse to worke with, they extract their oyles, and *Aqua*. Now, the which in this are large, and of Brass, rather then of Lead, furnished with their refrigeratories (as they terme them) which being full of water, the spirits more thick through cold are more easily and commodiously drawn out. Taking of say what portion of fermented Koles, distill them according to the wanted manner. That done, separate the feces remaining, which shall sit in the bottome of the Alchemic, and put it into a new Fermented Koles, distill it into the same vessel, and poured upon them the water extracted before, distilling altogether againe, untill there appeare diuers, the vessel aduised to be closed as may be and is said afore.

Gather againe the dyed feces (the which in this sort thou shalt referre to the former sort) and distill the same quantity of the foresaide Koles into the Alchemic, distilling them in the same sort, upon which againe thou shalt put the same quantity of water. And this thou shalt doe so often untill thou shalt distill all the said fermented Koles. Now distill by thine own way as thou wilt. These things orderly done, thou shalt distill the distilled water, and shalt distill onely the thickest part thereof, which shall be in a vessel with a long neck as before, or in any vessel. *Aqua*. Now is distilled, which is the quantity of all the spirit made almost. As for example, if thou haue had one pound of matter, thou shalt onely extract one pound, which will be very odoriferous most

swate

Hermetical Physicke.

subtle, and spiritual, as ready to take flame, as is that which is extracted out of wine.

This would if thou wilt yet make of greater betnes, thou mayest rectifie againe. But the rest of the water which shal remaine in the bottom of the Alembic, will be more fragrant, and better then that which is distilled after the common maner: whereinto also thou mayest rectifie his Salt and insert it, by bringing the foresaid feces to calcination, & meshing the same oftentimes through *Hypocras*. Take a bagge with water, whereby it shal indige easily draw into it and retaine that Salt. After the same maner also thou mayest draw waters of life out of violets and other flowers, and especially out of them which are hote and adoziferne, as *Moslemary Sage*, *Betonie*: and such other like, which are better and more effectuell against sicknesses, then if they be made according to the common order. The least quantity hereof will worke marvellous effects.

If our Apothecaries would acquaint themselves with these Concoctions, Fermentations, and Digestions, and vnderstand them aright, in their workings immitating nature after a certain manner, they should be able to effect diuers commendable and profitable preparations. Yea it is not fitting the Apothecary alone to know these things, but for the Physician also to consider and direct the Apothecary, if he respect his humours and the health of his patient.

But these things at this day are little regarded, inasmuch that many Physicians either neglect them, or else disdainfully contemne them, for that they know not what profit such preparations doe bring with them. And verily I doe not knowe, but it should be the cause of such obstinate disdain & wilful contempt, but more ignorant: seeing it is well known that nothing is contemned, but of the ignorant.

And what wil not these mad Ignorants contemne, which doe also despise the preparations of Medicines: which administer nothing to their sicke patients, but those things which are crude, and full of impurities. They rather chuse obstinately to goe so forward in their error, both to their owne reproach, and damage of the sicke, then rightly to followe wholesome admonitions

The practice of

tions, lest they might be thought not to have beneuolence enough before, and to have learned more knowledge of others.

Let them consider the necessity of our life, that they may learne that the same hath confirmation by, in like the preparati-
ons of our meates, which are necessary for the sustaining of our
bodies in the preparing whereof, notwithstanding, there is not
so great necessity as there might to be in the preparing of medi-
cines for our health.

Let them beholde the corne which cometh out of the earth,
which is not by and by giuen ready as it is, for food: but the chaffe
and the huske being separated, it is brought to flower: which as
yet is not so giuen to eate, but being first fermented, aleuened,
 & well kneaded or wrought, it is baked, that it may be bread fit for
nourishment. Consider well the fermentation, by which bread is
made light, and fit for nourishment: the lighter it is, the whiter
er it is, and the more it is fermented the lighter it will be. The
heavier it is fermented, the heavier it is, and the more unwholesome.
If this preparation doe not before, but that we onely make a
mixture of water and flower together, and so presently thrust
it into the Oven, in stead of bread, thou shalt prepare a
glutinous matter very hurtfull to nature. Doe you not see
how paste a glutinous matter, and starch, also are made one-
ly with flower and water? What then thinkest thou will come
to passe in the stomach and bowels, especially in those which are
more weak, if such be offered and taken? Surely such as will
procure matter to breed the Stone, and will be the seminary of
many diseases.

So necessary and profitable in this fermentation, that
it is very behouefull for an Apothecarie to knowe it: for that
it doth attenuate every substance, it looseth it from his bo-
dy, and terrestrial impurity, that it may afterwards be made
fit to bring forth the true radical Balsam, and the quickening spi-
rit.

By the benefite of this onely fermentation, are extracted
waters of life out of all vegetables to purpose. After the same
manner, by this fermentation and Leuen of nature, all the
humours

Hermeticall Physicke.

humours of our body are made thinn and subtil. You know how in holy writ it is said, that a little soure leaven doth ferment the whole masse.

By the way of *Fermentation*, which consisteth in a certaine secretius liquor of nature, our humours are made thinn and disposed to excretion: And therefore there are certaine fast things which more sweeten, albeit the same by the operation of Physick are cold.

Does not see that women and ordinary Cakes have attained this knowledge of *Fermentation*: and thereby provide for sicke persons, Jellies made of flesh of fowles, and such like, to restore and strengthen them in the time of their weakness.

And what are these but extracts? For the secretorial partes are separated from the more laudable substance, which is more convenient for the sicke. And why doe not Apothecaries the like in compounding their medicines?

The nature of the sicke man being now weakened, cannot abide crudd and sulsome meate, but doth rather loathe them, and is more and more weakened by them. How much more will he be offended and hurt by medicines not rightly prepared, nor separated from their impure substance: Such impuritie must needs be a great hurt and hindrance, that the natural force of the Medicine cannot encounter with his enemy the sickness, and overcome him.

What shall we say then of those Medicines, which have not onely crudities in them, but also some evil qualitie, and the same not separated, or rightly prepared: or being corrected, may we be bold to give it? They are want, (with griefe I speake it) too much and too often, I say they are want, I meane such decocted, poultized, and mixed Medicines, by no manner of other art prepared, to bring more griefe and paine to the sicke (that I may say no worse) than solace and helpe.

Therefore these kinde of preparations, concoctions, I say Digestions, and Fermentations, are not to be despised or neglected. For if these things be done, they are done according to natures fashion, which useth the same operations to the perfect

The practise of

ripening of fruites; and all things else which it bringeth forth.
But let us begin to conclude this Treatise.

Aristotle in his fourth of *Meteors*, hath appointed three *Pepe-*
sa, or kindes of concoction. The first he calleth *Pepepsi*, which
is the concoction of humours in man's body, made by naturall
heate. And this is the means of concocting, ripening, and of ma-
king of the seedes of Plants, and of other things to grow, and
to bring forth plentie of fruites: and it is a worke onely belon-
ging to nature, which beeth that quickning heate for an Instru-
ment, which heate enlivereth the element of Starres in propo-
tion, as the sayd Aristotle saith. Albeit Arte cannot immitate
this heate, yet it may tread in the Steppes therent.

The second kinde of concoction, he calleth *Epepsi*, or *Elix-*
ation, which is a concoction made by a morke heate of a thing
indistinctly existing in a humour.

The third and last is *Opepsi*, or *Alisation*, which is the con-
coction of the same indistinctly made by a hot and strange
heate.

These two last concoctions, are made especially by Arte, con-
cerning the moderation of which heates, we will hereafter
teach the diligent and industrious Apothecaries, I say industri-
ous, and such as follow the precepts of true Physicians and
Arte, not Pedlars and Sellers of Relsels, which rather de-
sire to make retale of Candelis, Lanternes, and all Mercerie-
wares, and to fill their shoppes with trash, than to follow the
workes of Art.

Wherefore in stead of liberal persons, they are miserable bler-
lings: knowers they are, and not Artificers and lovers of
Art, Marchants, and bauby crafts men, setting their rest upon
pompe, pleasure and gaine, I had rather see an oxen in the
Cittie, then one of these base minded fellows. For Citizens
know how to beware of an open enemy: but how can a man be-
ware of the falshood and treacherie of these companions which
they bring to passe either by ignorance, or by malice, or else by
negligence: I say who shall take heed of these, but he which ha-
wetheth them quite and cleane out of the Cittie.

I speake

Hermetical Physick.

I speak of Deceivers, and such as falsely usurpe the name and title of Apothecaries, pretending that, and yet follow the Trade of Marchandise, and not of honest and good men, which are diligent in their Arts, to whom this our Labour pertaineth, and to whom these our Labours and inventions are dedicated, for the benefit of many, and for their praise and profit.

The ancient Physicians and Men of the best sort, best
more warily and provided better for themselves, had this arte
in great honor, and therefore in their stonie houses, they prepa-
red medicines with their stonie hands.

And was also for our stone partes would bee loath that
 should be so farre offe from the sea, while they were
 there, for the reason of the stone, for they were
 at home, at home, at home, at home, at home, at home,
 and appoint for that purpose.

[illegible]

The Practice of

Take chapt Hay and water, and put it into an earthen Pan,
then let over it a trencher with a hole in the middle, to
answer the bottom of the glass, which must come within
two Inches of the water.

Concerning Hermet Scale, and the making of diuine

A short of glasse

First thou shalt know, that of all substances as follows by of
Glasses, that no substance nor spirit can enter the Scale of
Hermet, is most noble, which is done in this manner fol-
lowing.

First make a little Furnace, with the Instruments belong-
ing to it, and hang it in the bottom to make the bottom
in the middle of the Furnace shall be a hole, to put in the end of
a narrow necked Glass, so that the lower part of the glass be
empty. And if the hole of the Furnace be greater then the glass,
for neither close by the hole with clay or any thing, round a
bout, so that the mouth of the glass have free liberty. Let the
fire be as farre from the glass as thou canst: and when the
scale has increased, put the Glass vnder the fire, by little and
little, till the growth of the glass be more, as it were ready to
melt. When take the ray of the furnace, and thrust it in, as
nippes the toppe close together: whereby it shall be so closed, as
it shall not be able to open, as soon as it is closed, and the Glass
has stopped. That is to be done, when you have in hand, that you
pull it out, and put it out of the fire, and the toppe shall cracke
the glass, and the toppe shall be broken, and the toppe shall be
broken, and the toppe shall be broken, and the toppe shall be broken,
and when thou shalt see the glass, take out the toppe, and
the toppe shall be broken, and the toppe shall be broken, and the toppe
of the glass where thou shalt see it to be broken, and set it on
fire with a small waxe candle, and when it is burnt, pounce a

Hermeticall Physicke.

Drop of this of cold water upon it, and it will crack in the same place, that the matter take it off.

Concerning the maner of making Lutes, where-
with to close glasses.

The ordinary Lutes wherewith to stop vessels of glasse against faint vapours, are these. Take quick lime beaten to powder as fine as may be, and leached: temper it with the whites of eggs. Or else mix wheat flower with the whites of egges, spread them upon linnen cloth, and wrap it vnder times about the mouth of toynts of the glasse.

Other Lutes, called *Lutum Sapientie*, made for the defence of stronger vapours, either to parget and lute the body of the glasses, or to stop their mouthes, or loose their toynts: which are to be brought cleare, smooth, and without knots or bladders: in maner following.

Take potters earth, with a sixth part of the same flore added to the same: an eighth part of white ashes, with a sixth part of hye poise-vung. All these wel beaten together with an yron rod.

This is the right composition of *Lutum Sapientie*. Where be that doe adde to this composition, the powder of brick, and of the scales beaten from yron, finely leached.

And for the more convenient drying of vessels so luted and lined, you shall haue certain holes in a wooden forme, into the which put the neckes of the glasses, that their bottomes and bodies may be dried the better.

Another most excellent Lute for the like purpose is made of glass and Vermilion of each the quantity equalized and leached, then incorporated with Gumme, and a little oyle of Linseed, and making the whole like a soft paste, which is to be spread on a fine linnen cloth, wrap it about the mouth & toynts of the glasses, and so suffer them to dry in the Sunne. Which albeit, it is a long worke, yet it is most sure. For this will serue against the strongest vapours that are.

Also to compound a Lute, wherewith to make your Fornace
C 2 That

The practice of

that I have not done, I have done so as to make it a
quantity of time, by which to gather such hidden secrets and hidden
being incorporated as above.

My dear courteous Reader, I have the love the best secrets in
this Art, as neither *Pythagoras*, *Plato*, *Aristotle*, nor any other
Philosopher, have before published in print to my knowledge,
but have come to my hands in paper and parchment copies.
If thou be industrious, & walk tread the right *Hermetical* path,
thou shalt by the means of these helps, so plainly set before thine
eyes without *Hermetical* and *Mystical*, to do thy selfe
and thy country good. I have nothing to this, as
to my selfe, and success in all thy noble in-

quiries, I commend them and thee,

to the Lord.

FINIS.

